Jan.
Rev. J. W. Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.

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# CALVINIST-CONTACT

CHRISTIAN WEEKLY

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# EVANGELICAL FELLOWSHIP OF CANADA

## GOD IS GOING TO SURPRISE CANADA!

On Wednesday and Thursday, March 5 and 6, I had the privilege of attending the annual convention of the Evangelical Fellowship of Canada as the official observer of Classis British Columbia. What exciting days they were! They were also historic days! For the first time in Canadian history, evangelicals from across the country gathered for a convention to discuss their mutual problems and opportunities. Evangelicals from eighteen denominations were represented, from over six hundred delegates, twenty- three were Christian Reformed. This representation was rather disappointing as the Christian Reformed Church is now one of the larger, conservative, unified, denominations in Canada.

On Wednesday, Archdeacon Desmond Hunt, an evangelical Anglican, led in devotions. The theme for his message was "God is going to surprise the world!" Rev. Hunt asked us "Are we ready to be surprised, to do a new thing? Are we ready for a new approach to present the old gospel? Are we still willing to be surprised by God?" His thorough Biblical expository message was taken from Luke 3:1-8. It perfectly suited the theme of the convention "Reality and Relevancy."

### A SPIRITUAL FEAST

As the title of the article indicates, I do believe that God is going to do a new thing for Canada. The convention has filled me with expectancy. It was a spiritual feast, and an intellectual challenge. This was not a convention of culture shy, unintelligent fundamentalists. This was a convention which tried to tackle the problems of today in an intelligent, responsible and Biblical way. Of course, there were disappointing moments, but this could be expected at a convention of such a nature.

What did we do for the two days? We listened of course, but we also talked with fellow Christians from many different backgrounds. There was a surprising openness, both in the reception of the addresses, the discussions and in the conversations. I consider the lecture of Dr. W. Fitch the highlight of the first day. The topic was "Evangelical Relevancy and Contemporary Society." Dr. Fitch emphasized that the E.F.C. is not interested in denominational unity, but in fellowship. The general purpose of the E.F.C. is to face the reality of the hour in which we as evangelicals are placed. The E.F.C. wants a dialogue. In our future discussions on our relationship to the E.F.C., we must keep this in mind. Evangelical Christians are not asking to jump on an ecumenical band wagon; they are asked to sit down together and talk. I don't think that this is too much to ask! This is especially so when we dialogue on the basis of our mutual acceptance of the Bible as the inerrant, inspired Word of God. The Reformed note was clear in Dr. Fitch's address. There was no trace of Biblicism. He also laid down certain conditions which were of a practical nature and touched upon every facet of our relationship with other evangelicals. As evangelicals we must —

1. Love one another. We must learn to love. We must reject any spirit of rivalry;

2. Learn to pray for one anther. The Berlin wall is nothing compared to the barriers erected between evangelicals;

3. Be persuaded that Christ is the answer to all the problems of men. We are exclusive in our preaching and we must be;

4. Talk from the Cross. Here we have the opportunity to declare the grace of God. This is the great essential of evangelism;

5. Preach Christian ethics. We preach absolute standards. The glory of virginity is to be maintained until yielded within the bonds of holy wedlock. Anything less than this leads to the path of death;

6. Be inventive. How are we going to make an impact with the gospel? What is the best method of evangelizing Canada?

7. Refuse to be repulsive. We must be considerate of one another;

8. Pray with one another. We are a fellowship of people who have caught the vision of Christ;

9. Be willing to be nothing. Many are looking for identity. There is in our time a crisis of identity. Our identity is in Jesus Christ.

### PROBLEMS OF SOCIETY

After Dr. Fitch's lecture, we had the opportunity to listen to and participate in a study panel on "Modern Problems of Society." The panel members were Police Chief James P. Mackey, Toronto, Norman L. Mathews, Q.C., member of Knox Presbyterian Church, Toronto, Rev. Maurice Flint, Department of Reform Institutions, Ontario, and Rev. Robert Johnson, worker among Montreal drug-addicts. Mr. Mathews and the Police Chief provided the panel and audience with good food for thought on the whole field of labour problems. The labour and management problem as outlined by Mr. Mathews was clear, provocative and Biblical in context. The whole problem which the CLAC and CTUC are facing were clearly outlined. Mr. Mathews called upon evangelicals to support the Christian labour movement and discourage the support of secular unions. Mr. Mackey, when he was elaborating on the remarks made by Mr. Mathews, mentioned that fires have been set by unions, and $750,000 damage was done by unions on non-union jobs in the apartment construction trade. This statement of the Chief of Police caused quite a furor. It made head lines in the Ontario press. Gordon Sinclair in reaction went almost into orbit.

For the afternoon session, we heard first a lecture with discussion on the topic "Evangelical Relevancy and Christian Counselling." The lecture was given by Mr. Stan Skarsten, Chief Social Worker, Clarke Institute, Toronto. He made it plain that a Biblical approach to counselling is needed. The Christian psychiatrist must integrate his Christian faith in all his counselling. There are people who are Christians but do secular counselling. This is intellectual dishonesty. Mr. Skarsten stressed the need of Christian agencies in the field of mental health and a reference was made to Salem Christian Sanitarium Association, Inc., as an example of such an ideal.

### EVANGELISM

The Group Dynamics studies on forms of evangelism "Evangelical Relevancy and Modern Evangelism," moderated by Dr .H. MacBain of the Forward Baptist Church, Toronto, was rather a disappointment to me. I was in a group, under the leadership of an Inter-Varsity worker. We were supposed to discuss problems facing the work of evangelism in an university setting. It took us almost half an hour just to define the problem; the methodology of evangelism was hardly touched upon. At any rate, the group dynamics study was not so dynamic. Too much was attempted for such a short time and this made the effort rather shallow. The evening rally was interesting. Rev. Russell Self, East Asia representative of Bible Society, challenged us to greater missionary outreach. The spiritual need of the world was laid upon our hearts. Dr. Douglas Young, American Institute of Holy Land Studies, Jerusalem, was very Biblicistic in his descriptions of Palestine. His address was more like a travelogue.

### COMMUNICATIONS

On Thursday, we had the privilege of hearing a lecture by Rev. Berkley Reynolds, minister of West Ellesmere United Church, Toronto, followed by a discussion, on the topic "Evangelical Relevancy and the Communications Media." Rev. Reynolds was stimulating and thought provoking. He called for the updating of our means of communication and charged "The church is one hundred and twenty-five years behind business in communications." Television especially must be used, as it is a powerful medium. He urged evangelicals to get into the newspaper business. We need a Christian weekly newspaper which will interpret the news and reach others for Christ and yet a paper a man on the subway can read. Rev. Reynolds stated that there is a crisis in communication. You cannot communicate unless you deeply believe the gospel yourself. Our problem is that we do not believe the urgency of the gospel. We have lost hope, yet we have the best news. We have the only word for modern man. The thrust of it all was that we must up-date the communication medium in order to present effectively the old gospel.

The panel discussion of that morning was of a very high caliber. The moderator was the very gifted Rev. L. Tarr, registrar of Central Baptist Seminary, Toronto, and the panel members were Mr. Alfred Burman, Hamilton Spectator, Rev. David Mainse, Petecostal pioneer on television in northern Ontario, Mr. Gerald Vandezande, General Secretary of the Christian Labour Association of Canada, Mr. Vandezande's introductory speech was excellent and received sponta-

(Continued on next page)

## I AM AN EVANGELICAL

Spadina, that's downtown Toronto. East of this broad avenue you find the University world and West the Italian world. Here, a few blocks South of Bloor Street (the route of the East-West Subway), you find a historic church.

The John Knox Presbyterian Church was the site were the Presbyterians in 1925 decided in favour of church merger with the Methodists and the Congregationalists. John Knox itself remained aloof of this amalgamation and those Presbyterians who were in favour, moved out and built the Bloor Street United Church. Then comes 1969. Another historic year for this church. The Evangelical Fellowship of Canada, an interdenominational movement, inviting all of evangelical convictions in the fellowship of the gospel, met in this 100 year old church. Perhaps you object that 1969 cannot be a historic year because it is not even passed. Yet never before had evangelicals here in Canada met in such large numbers . . . and never before, I dare say, was there such a relation of our strength in numbers *and in Christ*. If only we *work together* for Him. There were about 750 delegates representing 9 different provinces. The final evening of this 2-day conference, when Dr. Nederhood was one of the speakers, I estimated that there were about a thousand in the building.

It is not my intention to give you a detailed report of all the different speeches. That would make for rather dull reading (not on account of the speeches but on account of the report). Just some thoughts that "you get the feel of it". Perhaps you are rather hesitant to call yourself an evangelical. You are not the only one. Dr. Fitch, the pastor of the Knox Presbyterian Church at one time had this same feeling. In one of his excellent little pamphlets: I am an evangelical, he declares: "It took me a long time to reach the point where I could say without hesitation, I am an evangelical." It is possible even that you have various misconceptions concerning this term . . . and you associate it with pro Israel, anti smoking, against the movies and card playing and wish dreams for the thousand year reign of Christ here on earth. Perhaps when you hear this word you think of soul-catchers, prayer marathons and hallelujah shouters. The word evangelical means, however, something more and something different than all that. For me it is quite liberating to know that of every 10 Canadians there is at least 1 evangelical, that is someone who believes basically the same as I do. Someone for whom the Christ of the Scriptures is central.

Together we have to work here in Canada as an evangelical force. "Work for the night is falling," so stated Dr. Fitch in his opening address. Let us cooperate as evangelicals as long as we still have a chance. Dr. Fitch reminded us of what had happened in India. The hair of the missionaries becomes grey here and will get even more grey. No new missionaries are allowed in India anymore. From 1948-1968 there was the glorious opportunity to preach the gospel. Today, 1969, it is a major criminal offense to convert someone to another religion. For India the night has fallen already. Dr. Nederhood in his final address also spoke about a crisis situation that ought to stimulate us into action. Throughout the conference there was the vivid awareness that we as evangelicals have been sitting still for too long. As Mr. Frank Peters, president of the Waterloo Lutheran University declared at the beginning of the 20th century there was no social concern in our circles. Reacting against the social gospel of the day, the evangelicals took the attitude of the priest and the levite in the parable of the Good Samaritan. This now had to change, according to last mentioned speaker.

Young people of our age were more sensitive for the question: "What shall I do" than for the question: "What shall I believe." The only group, at present, who requires of their young people to express their faith in a visible way are the Mennonites. This group has its own Social Welfare programme for which these future confessing members do have to work. Indeed, all layers of society should be penetrated with the light of the gospel. As one of the panelists, Gerald Vandezande, expressed it, we are not just "caretakers of churches but custodians of a culture'.

Too bad we seem to be out of touch with reality, at least somehow. Therefore the theme of this conference: Reality and Relevancy. There seems to be a communication gap. Rev. Barkley Reynolds, the minister of a Toronto United Church pleaded in favour of a "chair of communication". "We may well have arrived at a time that we have to spend just as much time with how to communicate as with the message," he stated. In the T.V. and radio age speech lessons were therefore just as important as dogmatics for the student at the theological seminary. And so this speaker argued, as far as the communication media is concerned, the school is 25 years behind business and the church is 100 years behind the school. In other words we are 125 years behind, still living in 1844! That's the reason why modern man turns off the radio or the T.V. as soon as he smells the minister.

Rev. David Ward, an Anglican clergyman, expressed himself quite strongly. Apparently not every Anglican minister is an example of stylishness. He attracts people to his services with catchy titles like: My boss is the greatest lover. Addressing himself to youth, Ward called faith: the survival of the weakest, and Jesus Christ: my buddy. Of course, we disagree, I think, with this "would be" terminology. Someone else again would like to see each generation make its own hymns, our generation would then be allowed to take the guitar to the worship service and to sing there the 20 century folk songs. Of course, here again,

(Continued on next page)

## Church Announcements

CHR. REF. CHURCH

*Called*

to Neerlandia, Alta., Rev. J. D. Pereboom of Williamsburg, Ont.

to Montreal, P.Q., Rev. A. Kuyvenhoven of Hamilton I, Ont.

*Declined:*

for Montreal, P.Q., Rev. J. C. Verbrugge of Rochester, N.Y.

for Port Alberni, B.C., Rev. P. M. Jonker of Brampton, Ont.

for Edmonton, Trinity, Alta., and Kentville, N.S., Rev. L. Mulder of Burlington, Ont.


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Het studieplan is als volgt opgezet:

CENTRALE HOOFDCOMMISSIE

Een Centrale Hoofdcommissie zal aan de Regering verantwoordelijk zijn voor de studie en daaraan algemene leiding geven. De commissie zal taak-directeuren benoemen en taak-groepen en zal hun werk leiden en co-ordineren. De commissie zal ontwerp rapporten bestuderen en de uiteindelijke rapporten aan de Regering opstellen. De commissie zal bestaan uit zakenleiders van Ontario en hoofdambtenaren. Een niet-ambtelijk commissielid zal als voorzitter fungeren.

STUDIE ONDERDELEN

Hoewel de omschrijving van elk studieplan door de Centrale commissie zal worden bepaald, wordt aangenomen dat tenminste vijf gebieden bestudeerd zullen worden:

1) **Organisatie opbouw**
Deze studiegroep zou kunnen nagaan de toereikendheid van het algemeen administratieve bestuur met het oog op de eisen die aan de provincie in de volgende 10-jaar periode gesteld zullen worden en de toereikendheid van de huidige algemene bestuurstechniek.

2) **Personeelsleiding**
Deze studiegroep zou een waardering kunnen opstellen van de huidige inzetting van het personeel in de provinciale diensten.

3) **Financieel bestuur**
Deze studiegroep zou kunnen bestuderen de bestuurscontrole over de financiële aspecten van zowel de centrale afdelingen als van de uitvoerende departementen.

4) **Kantoorwerk en systemen**
Deze studiegroep zou manieren kunnen overwegen om versnelling te bereiken in de administratieve behandeling van de dagelijkse regeringstaken.

5) **Automatische feiten bewerking**
Deze studiegroep zou kunnen bestuderen de huidige en de toekomstige inschakeling van computer-technieken en informatie-behandeling binnen de publieke dienst en de wijze waarop deze diensten momenteel functioneren.

**the Hon. John Robarts**
**Prime Minister of Ontario**


## God is going to surprise Canada!

(Continued from front page)

neous applause. The message of the Reformation, the gospel for the whole man in the whole of society, came through clear as a bell. Christ is concerned with the totality of creation. Therefore, we ought to be concerned about the whole man. Our biggest threat today is secularization and to combat this we need to return to Biblical centered living. At the moment, we are our own enemies as we refuse to take the Word of God seriously. We must wake up, lest we be swallowed up by secularism. In the discussion following the statements made by the panel, we heard it said that labour is of God, not a necessity, but a vocation and a calling. The whole discussion bore out the fact that evangelicals need to sit down together for talks. What is the message we want to present to the nation? A very good start was made that afternoon. Some very good statements were made but more work needs to be done and will be done.

In the afternoon, a business meeting of the E.F.C. was conducted and elections were held. The results were as follows: for vice-president, Rev. K. Opperman, pastor of the Avenue Road Christian and Missionary Alliance Church, Toronto; secretary, Rev. Bailey, Wesley United Church, Toronto; Treasurer, Mr. Scott. The advisory council was re-elected as a body for one year period. This was done for reorganizational purposes. In order to secure better participation in the E.F.C. from all across the country, regions will be established. Each region will be headed up by a vice-president, who automatically will be a member of the advisory council. The business meeting revealed again the problem of distance which needs to be overcome in order to make the E.F.C. work. Evangelicals from East and West must learn to join hands in the work for God's kingdom.

YOUTH

After the business meeting, Dr. Frank Peters, President, Waterloo Lutheran University lectured on "Evangelical Relevancy and Youth." He said that we live in a generation which worships facts. No fact is complete in itself, and needs an explanation. There is no such a thing as complete objectivity. Biblical separation was upheld, but not as a separation from, but as a separation unto, not cutting oneself from culture. Culture is of legitimate interest to the believer. Evangelical culture shyness is an overreaction to the social gospel of liberalism. Such statements are certainly not fundamentalistic but are a product of Biblical based thinking.

After Dr. Peter's address, a panel discussion was held with an Anglican youth worker, a representative of Young Life, and Campus Crusade. This panel was rather shallow and very individualistic in its approach to evangelism. I had the impression that if you could use the right "lingo" and could "do your thing" you had your youth approach almost licked. It seems that young people at universities don't understand ordinary English anymore and therefore a new language has to be developed! In this panel discussion, and its subsequent question and answer period, I found the centrality of the cross lacking. The cross is still the heart of the Christian message!

RALLY

The evening rally was the highlight of the two day convention. The Brass Ensemble and United Choir of the Christian Reformed Churches, Toronto and District, under the able direction of Mr. Leendert Kooij, A.R.C.T., were very inspiring. The first speaker was Dr. Robert Thompson, the M.P. from Red Deer, Alta. Dr. Joel Nederhood was the keynote speaker for the evening. His message was very impressive and well received. The theme of his address was "Evangelicals Must Move Forward, Advancing From Strength." Dr. Nederhood exposed the dangers of secularism and the evangelicals' lack of combatting this danger. If we don't take Christ's power to all of life, we won't be speaking to the problems of our age, and we will lose our people. Christ's claim upon intellectual life, labour, and politics was clearly outlined. It was too bad that so few of our Reformed community were in attendance, not only to hear Dr. Nederhood's masterly address, but also to experience the spirit of that evening. This rally will never be forgotten!

The two day convention was a rich experience! I wish more of our ministers and layman had participated. They too could have been able to catch a vision of what evangelicals are going to do in Canada! I believe that God is going to surprise Canada through the E.F.C. Our eyes must be turned to this field, this vast country Canada, where God has placed us. What are we going to do in this country? Will we become so caught up in theological debates, on the pros and cons of what is happening in the Reformed churches in the Netherlands, that we have time for nothing else but that? Or will we take the God given opportunities and make a positive contribution to the glory of God in our nation?

The CLAC made an impact at the Convention. There was a good display of literature. I missed a booth with literature and other material promoting the Christian school movement. The AACS was also rather poorly represented. I do hope that this will be remedied next year.

Rev. Johan D. Tangelder,
B.Th., Drs. Th.

## I am a Evangelical

(Continued from front page)

I think, we like to keep the priceless and timeless hymns we have. But . . . what do you do. Well over eighty percent of the Young People of any community in Canada does not attend church anymore. Understandable that some evangelicals argue, let us do what we can. Something else, apparently it are not just the liberals who are loosing their youth.

It was good to hear that which is most central in the area of communications. "God cannot do something through you, unless He does something to you. Not in the first place communication with man on behalf of God, but with God on behalf of man," stated Rev. David Mainse, a Pentecostal pioneer on television in Northern Ontario. "The Holy Spirit is the agent of communication. We cannot communicate without Him. Without Him there is not that flash of illumination." I think that every minister who has to communicate the gospel every Sunday can say wholeheartedly Amen to this.

Yet we have to speak on behalf of man. Therefore, we have to know man. As someone said, "We can easily say that Christ is the answer but first we have to know the questions." These questions come from man. Every creative advertiser, so Rev. Mainse told us, realizes that he has to make people listen and look and therefore he works with basic human appeal. We of course have the greatest appeal there is. As Rev. Reynolds had stated in the Thursday morning session, "All other messages are directed to consumers, we direct our messages to recreate, to make people creative."

It was really amazing how much was said about the most influential communication medium, the T.V. Reflecting on this yet rather recent invention one really could say: A step to heaven and to hell. According to one of the speakers T.V. has brought more people to Christ than any other medium in such a short span of time. The Graham crusades have conquered their thousands, but the Graham films their tenthousands. At this conference the idea was suggested, just imagine that we as evangelicals could join hands to sponsor a T.V. programme or build a T.V. station in Japan. Considering the fact that 95% of the Japanese homes have T.V., how many people could not be reached for the Christ. The step to hell was also discussed. I know that several of the readers of C.C. are ardent Christian School supporters. Let us consider, however, that the average Canadian child spends as much time in front of the T.V. set as it does at school. Let us be careful, therefore, that the influence of the good training at school is not nullified by the sometimes harmful shows the children see at home.

Of course the Toronto conference did have its drawbacks. It takes time before you feel at home in a large crowd, if at least you ever feel at home. Moreover, there was dealt with such a variety of subjects that it was hard to keep it up. So many ideas were expressed in but so little and precious time that it was impossible to contain them all. I do think, however, that it was of the utmost importance that the evangelical faith was related to such a variety of subjects. Radio, a Christian Canadian newspaper, music, sports, education, psychiatry, the world of crime and drugs, it was all related to the central message we have received in Christ Jesus our Lord.

And we are not alone! There are far more than 7,000 who have not bowed down for Baal.

I am an evangelical. What do you mean by that? Let me in conclusion quote you the answer to this question from the earlier mentioned booklet of Dr. Fitch "I am an evangelical".

"The word means for me what it has meant to orthodox Christianity through the centuries. It spells out an authoritative Bible, an absolutely unique Christ Jesus who is both God and Man, a God whose name and nature are everlastingly Holy Love and who is revealed to me in Jesus Christ, a Cross that towers over the wrecks of time and pledges pardon to repentant sinners, a Church created by the power of the Holy Spirit indwelling the lives of all who receive Christ as Lord and Saviour, a decision that accepts all that Christ is and follows Him alone, and a life's work which is ordained by God and revealed by His Spirit as I pray and trust in Him." *)

Let us embrace this evangelicalism, commend it with pride and defend it with faithfulness.

Rev. R. Praamsma,
13 Patterson Ave.,
Brantford, Ontario.

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*) Copies of this pamphlet may be secured ($1 per 100) from Box 878, Terminal "A", Toronto 1, Ontario.


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# Onrust

*Er heerst onrust in Californië.*

*Al eerder is opgemerkt, dat het lang uitblijven van aardbevingen in deze Amerikaanse staat er op zou kunnen wijzen, dat een aardbeving niet onmogelijk is in de nabije toekomst. Maar wetenschappelijk bewijs is er niet voor.*

*Nu is Californië de snelst groeiende staat van Amerika en misschien ook wel de welvarendste. Men zegt, dat je daar geld maken kunt. Maar velen, die geld maken, worden verteerd door onrust. Er zijn namelijk een aatal toekomstvoorspellers, astrologen, predikers en hippies die stuk voor stuk beweren te weten, dat in April Californië door een grote aardbeving zal worden geteisterd.*

*Het is niet de eerste keer dat dit is voorspeld. Verleden jaar zou een dergelijke ramp in October hebben plaats gehad en dit jaar was het eerst in Februari, dat Californië zou worden getroffen. Niets gebeurde er echter.*

*Nu zou het dan April zijn. Behalve de toekomst-voorspellers en astrologen zijn er thans tevens predikers van de pinkster-gemeenten, die de mensen waarschuwen voor het komende onheil. Er zijn reeds verscheidene gezinnen vertrokken. Sommign gingen naar Missouri en sommigen naar Tennessee en het was opvallend, dat juist in die staten er aardbevingen zijn geweest in deze winter.*

*Het kan natuurlijk best zijn, dat er in April een aardbeving is. Maar het kan ook niet. Als men zou willen zeggen, dat de zonde in Californië zo groot is, dat God die staat zou willen straffen, dan moet men in de eerste plaats zeggen, dat God niet zegt, wanneer Hij zo'n straf zou uitoefenen. En anderszijds zal men moeten toegeven, dat in Gods oog Californië niet meer schuldig staat dan enige andere staat of plaats ter wereld. "Als Gij de ongerechtigheden gadeslaat, Here wie zal dan bestaan?"*

*Hoe komt het dan dat de mensen zo van hun stuk raken als bepaalde lieden vertellen dat in April een aardbeving zal optreden? En hoe komt het, dat niet velen er zich iets van aantrekken, als de kerk zegt, dat de GEHELE WERELD ten prooi zal vallen aan brandende elementen, wanneer de Heiland zal wederkomen?*

*Is het, omdat voor zover Californië aangaat, de datum is genoemd? Dat kan haast niet waar zijn, want October en Februari zijn ook genoemd. En er is niets gebeurd. Men zou dan zeggen, dat de mensen wel wijzer geworden zijn. Maar niettemin geloven velen, dat het in April toch heus zal gebeuren.*

*Maar als de kerk zegt, dat het oordeel komt, dan trekt niemand zich daar iets van aan en gaat het leven gewoon door.*

*Of zegt de kerk het niet meer? Zijn wij zo bezig met onze eigen besognes of met sociale vraagstukken of met onze ontwikkelende techniek, dat de boodschap van het komende oordeel aan dovemansoren valt?*

*Zijn wij eigenlijk wel met de toekomst bezig? Of is de toekomstvoorspelling die de bijbel geeft zo bekend, ook voor ons zo bekend, dat zij is uitgehold en ons niets meer zegt?*

*Wat de toekomstvoorspellers in Californië zeggen, deert ons inderdaad niet. Daar slapen wij echter geen minuut minder om. Wat echter de bijbel over de toekomst van de mensheid en van de wereld zegt, interesseert ons hevig. Op verschillende plaatsen in de Schrift wordt die toekomst beschreven: heerlijk voor hen die geloven, maar ontzettend, onbeschrijfelijk vreselijk voor wie zonder Hem leeft.*

*Het lijkt ons toe, dat wij die Bijbelse boodschap niet die aandacht geven, die zij verdient. En als de Kerk van Christus niet vol is over wat "haast geschieden moet", hoe zal de wereld er van onder de indruk komen?*

*Maar toch, de Heiland heeft niet gezegd WANNEER Hij komt, maar Hij heeft er geen twijfel over later bestaan, DAT Hij komt.*

*D.F.*

★ ★ ★

# Spreiding van inzicht

*De brieven, die wij dagelijks ontvangen, zijn tot op zekere hoogte een reflex van wat er onder ons leeft. Met andere woorden: onze lezers laten ons weten wat hun gedachten bezig houdt.*

*Wij hebben nu drie artikelen gepubliceerd van Dr. R. Kooistra over Dr. Kuitert's book "Verstaat gij wat gij leest?" Thans zijn wij bezig aan een viertal artikelen van Dr. L. Praamsma over hetzelfde boek. Maar daarnaast hebben wij vele brieven en een aantal artikelen ontvangen, die allen direct of zijdelings verband houden met hetzelfde onderwerp: welke autoriteit heeft de bijbel en van welke aard is deze autoriteit?*

*Dat kan zijn goede zijde hebben. Er spreekt duidelijk uit, dat onder ons een verlangen leeft om ons enerszijds te onderwerpen aan dit gezag, en aan de ander kant om een juiste kijk te hebben of te krijgen op dit gezag. Er blijkt in ieder geval een liefde tot de bijbel uit, die wij niet graag zouden willen missen.*

*Maar wij moeten toch wel oppassen, dat wij daardoor niet te eenzijdig worden.*

*Dit stond ons duidelijk voor ogen toen wij de verslagen ontvingen van de conventie van het Evangelical Fellowship of Canada, dat in het begin van Maart in Toronto is gehouden. Helaas waren niet velen van de immigrantenkerken op deze conventie aanwezig, maar de belangrijkheid is er daarom niet minder om. Wij zullen er dan ook een behoorlijke ruimte in ons blad voor af staan. Wij zijn erg blij, dat twee predikanten over hun bevindingen hebben geschreven, waardoor men een "foto" van deze conventie krijgt van twee verschillende zijden genomen. Dat is goed, want de conventie was het waard om van verschillende kanten belicht te worden. Wij vragen speciale aandacht voor deze verslagen, zelfs als men meer voorkeur heeft voor het Nederlands dan voor het Engels.*

*Laat niemand bevreesd zijn, dat hij of zij afstand zal moeten doen van zijn of haar standpunt wanneer hij nauwere aansluiting zoekt met mede-christenen. Veeleer moet men zich op het standpunt stellen, dat de eigen overtuiging wellicht waard is aan anderen mede te delen. Indien wij menen, dat God ons een dieper inzicht in Zijn openbaring heeft gegeven, dan ligt het voor de hand, dat wij dit inzicht niet alleen maar voor onszelf behouden, maar dat daar anderen deelgenoot van gemaakt moeten worden.*

*Het is verheugend dat dit mogelijk is geworden door een organisatie als de Evangelical Fellowship of Canada.*

*D.F.*

# PASEN

Bij het woord Pasen moet ik aan Holland denken. Aan wiegelende narcissen in aarzelende voorjaarstuintjes, geflankeerd door schichtige crocussen en sneeuwklokjes. Aan welig, goudgeel speenkruid langs een boerensloot.

Aan een volle kerk, met het kerkkoor op de gaanderij, geassisteerd door een paar trompettisten van de plaatselijke harmoniekapel.

Aan een huis dat ruikt naar verse boenwas en kamferspiritus, aan fris gesteven en gestreken, helderwitte vitrage. De schoonmaak was toch weer klaargekomen, op Goede Vrijdag wel te verstaan. 's Avonds zaten we nog na te gloeien van het haasten in de kerkdienst, maar de jaarlijkse wedloop met de tijd (en de buren) was toch weer gewonnen!

Bij het woord Pasen denk ik ook aan nieuwe witte kniekousen om mijn spichtige kinderbenen, gestoken in nieuwe, maar oh zulke degelijke bruine veterschoenen. Ik hoor weer de stem van mijn moeder, over mijn hoofd heen, tot de verkoper in de schoenenzaak: "Laten we deze maar nemen hoor, dan hebben we tenminste wat voor ons geld!" En met lede ogen zag ik de glanzende zwarte lakschoentjes weer weggezet worden.

Ik denk aan fietstochtjes op tweede Paasdag. Als we 's morgens uit de kerk kwamen, scheen de zon, al was het windje nog dun. We haastten ons door de middagmaaltijd heen en stonden om drie uur in één of ander cafeetje te schuilen voor een plensbui. Zulke dingen vertel ik mijn kinderen maar niet meer, wan het idee van een tochtje op de fiets, tegen de wind in en dat voor je plezier, verwekt grote hilariteit.

Als ik na zulke overpeinzingen tot de werkelijkheid terugkeer, voel ik me schuldig, want ik moet zelfs nog aan de schoonmaak beginnen! Gejaagd bedenk ik me bovendien, dat we ook nog een dag zullen moeten winkelen, willen we in staat zijn te wedijveren met de andere kerkgangers op de Paasmorgen . . . .

Wat ben ik uit de aarde aards! Pasen! Het zou heel andere visioenen bij me moeten wekken. Het open graf, de opgestane Heiland . . . . Zijn het alleen maar termen, titels van vroegere liturgieën die uit mijn onderbewuste naar boven borrelen? Waarom komt het dan toch eigenlijk, elk jaar weer, op de tweede plaats in mijn gedachten? Waarom moet ik mezelf, ook nu, tot de orde roepen? Of doe ik dat niet zelf? Is het de alles opofferende, alles overwinnende liefde van mijn opgestane Heiland die me roept? Die het mij doet zien hoe banaal het is om, in het licht van Pasen, je zo druk te maken over een schoon huis, een volle ijskast, en nieuwe kleren. Is het Zijn stem die me roept naar de hof van Joseph van Arimathea?

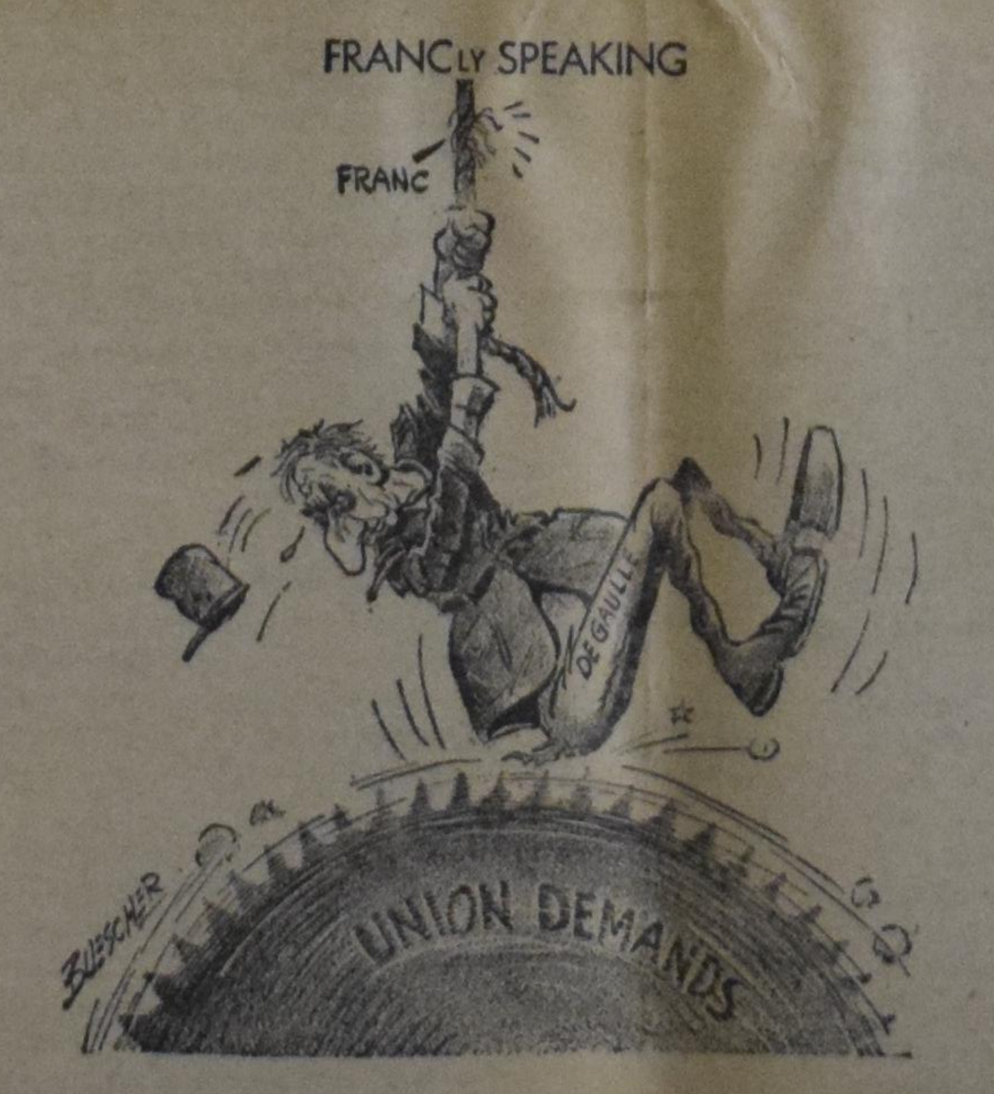
Ik kan er maar nèt aan komen, want de zware ketenen waarmee ik gebonden ben, laten me niet veel ruimte. Vastgeklonken zit ik aan mijn aardse beslommeringen, mijn eerzucht, mijn drift, mijn angst, mijn zonde . . . .

Maar dan, bij het zien, het werkelijk zien van de Opgestane, vallen ze rinkelend en kletterend op de grond. Vrij ben ik, vrij! Verlost! Vernieuwd!

Ik snel op Hem toe, mijn knieën buigen zich en uit mijn hart dringt zich één woord naar boven: Rabbi! Meester!

Als een oneindig teder antwoord noemt Hij me bij mijn naam. De bevestiging van het feit dat ik Zijn eigendom ben. En dát, terwijl Hij weet, dat Hij me volgend jaar wéér zal moeten roepen!

Linda




# Wij lazen voor U

HET GEZICHT VAN OBADJA
door Ds. H. Veldkamp
Tweede druk
Uitgave: Wever, Franeker

De boeken van wijlen Ds. Veldkamp vinden nog steeds gretige aftrek. De ene na de andere herdruk komt nog geregeld van de persen. Andere boeken die kort voor en in de dertiger jaren verschenen, zijn in onze moderne tijd allang ouderwets geworden. Maar met wat Veldkamp schreef staat het anders. Dat raakt de lezers nog steeds. Door het bijzondere charisma dat deze schrijver had lijkt het wel voor vandaag geschreven als ge hem leest.

Dit kleine boekje over "het gezicht van Obadja", de profetie tegen Edom, heeft zijn herdruk vrij laat gekregen; het is ook veel minder bekend geworden dan vele andere Veldkamp-boeken. Maar het is wel zeer de moeite waard.

Hier en daar mag een toepassing wat al te ver gezocht zijn, maar welke gewone dominee overkomt dat niet eens? Het doel heeft de schrijver in elk geval bereikt: na aandachtige lezing van dit boekje is de inhoud van het bijbelboekje Obadja toch wel heel veel duidelijker en sprekender geworden.

Leest U eens mee wat te lezen staat over Obadja :15:

> "NABIJ is de dag des Heren", heeft Obadja verklaard. Dat is nu al zoveel eeuwen geleden gezegd, en tegenwoordig wordt het weer met evenveel klem in de kerk herhaald, maar wat blijft er dan van dit "nabij" over? Zó zou men inderdaad schouderophalend kunnen vragen.
>
> Maar het geloof doet van dit "nabij" geen centimeter af!
>
> Immers, afstanden zijn maar heel betrekkelijk. Wat voor onze voorouders met de trekschuit een geweldige afstand was, is voor ons maar 'n stap. De techniek heeft de afstanden eenvoudig weggevaagd. De mens van de twintigste eeuw bekijkt de afstanden anders dan die van de negentiende. Hoe moet dan de hoge en eeuwige God de afstanden anders zien! Mijn ogen zijn niet uw ogen, zegt de Here. Wat mijn ogen ver weg zien, zien Zijn ogen "nabij". Alleen wie zich tot dit hemelse standpunt kan verheffen, kan beamen de paradoxale waarheid dat èn in Obadja's dagen èn nú de dag des Heren "nabij" is. Hij is alleen nu nóg wat dichter bij. Was het in Obadja's dagen in het laatste der dagen, en in Johannes' dagen de laatste ure, dan is het nu de laatste minuut, want de klok gáát verder, daar is geen helpen aan.
>
> Hoelang die laatste minuut naar ónze tijdrekening nog duren kan, weten we natuurlijk niet. Er zijn veel tekenen, die op het nabije einde wijzen. Maar de volgende week zal het stellig *niet* zijn, zoveel weten we wel, al kent niemand die ure. Dáárvoor moet er nog teveel gebeuren. Die dag komt niet, tenzij dat eerst de "mens der wetteloosheid", de Antichrist zich geopenbaard heeft. En die Antichrist zal het zover weten te krijgen dat het met onze Zondagse kerkdiensten volledig uit zal zijn. Ik noem maar iets. Dus: morgen nog niet. Maar toch onverwacht, zodat een van de ernstigste tekenen der tijden zal zijn, dat bijna niemand meer de Here Jezus verwacht. Ook de wijze maagden worden sluimerig en vallen in slaap. Vandaar de bazuinstoot van Obadja, die doorklinkt tot op deze dag: "nabij is de dag des Heren!"

Dit citaat typeert precies wat onze mensen in dit boekje kunnen vinden. Als U over een geschenk piekert aan iemand die nog Hollands kan lezen, moet U eens aan dit boekje van amper 70 bladzijden denken. In dollars is het spotgoedkoop.

F. Guillaume

## *Kirchliche Dogmatik*

*From the window of my room I see*
*Against the reddish sun*
*A building looming mightily*
*The work on it not done.*

*The giant rises taller as*
*The girders fall in place —*
*The things beneath grow smaller as*
*It pushes into space.*

*It stretches up into the clouds*
*At night it scrapes the stars*
*Its summit hidden in a shroud,*
*The ground beneath afar.*

*But soon another giant*
*Begins its lengthy quest*
*It climbs and climbs defiant*
*It seeks to be the best.*

*The rival grows as time goes by,*
*And soon it is completed.*
*And now TWO titans fill the sky!*

*The first one stands, — defeated!*

*— N.N. —*

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# British Columbia,

## De gouden provincie: De landbouw

**door Ed Arrol**

(Can. Scene) — Hoe is het om in Brits Columbia te wonen? In het eerste deel wordt gezegd, dat zelfs de inwoners van B.C. zelf weinig van hun eigen provincie af weten. In dit artikel wordt speciale aandacht besteed aan de landbouw.

Brits Columbia is een land met grote geografische verschillen. Het wordt wel beschreven als "een uitgestrekte zee van bergen en plateaus", met als uitzondering het Peace River gebied, dat een voortzetting van de Grote Vlakten is. In het zuiden van de provincie ligt het droogste gebied van Canada, terwijl de westelijke hellingen van het kust- en het eilandgebergte (Port Alberni en Prince Rupert bijvoorbeeld) ongetwijfeld het meest vochtige is. In Brits Columbia vindt men de hoogste bergen van Canada — vaak meer dan 10.000 voet hoog — terwijl weer andere streken zo laag liggen, dat ze door middel van dijken moeten worden beschermd. In Pitt Polder bijvoorbeeld, in het laagste gebied van het Fraser dal, is door een groep hardwerkende Nederlandse ingenieurs en hun gezinnen ongeveer 80.000 acre moerasland drooggelegd.

De boerderijen in de rijke Fraser vallei en de kustgebieden leggen zich hoofdzakelijk toe op zuivelproducten, klein fruit en veldgewassen. Zuivel- en pluimvee-bedrijven vindt men voornamelijk rondom de grote centra. Een uitzondering hierop is de John I. Hass Hop Company in Sardis (bij Chilliwack), de grootste hopproducent van het Britse Gemenebest.

Tussen het rotsgebergte en het kustgebied ligt het Kootenay gebied. In Kimberley wordt lood, zink en ijzer gewonnen; het ruwe ijzer wordt hier in staal omgezet en naar de pletmolens in Vancouver gevoerd. Trail, aan de grens van de Verenigde Staten heeft de grootste smelterij ter wereld.

De veefokkerij wordt voornamelijk op de plateaus beoefend (de Douglas Ranch is een der grootste veefokkerijen ter wereld). Aan het begin van de Cariboo ligt Lillooet, waar Mevr. "Ma" Murray op energieke wijze het weekblad *Bridge-River Lillooet News* redigeert. Ondanks haar 80 jaren is deze dame nog druk bezig met uitbreiding van haar drukkerij en uitgeverij, terwijl ze er een eer in stelt Indianen uit de omgeving in haar bedrijf op te nemen en op te leiden.

De Okanagan is een vruchtbaar dal omgeven door bosrijke heuvels en gebergten, waar houtindustrie en mijnbouw de hoofdzakelijk agrarische economie aanvult. Minstens een kwart van al het Canadese fruit komt uit dit gebied en het is beroemd om zijn appels, peren, perziken, pruimen, kersen, abrikozen en druiven. In dit land waar het bekende bijvoet welig tiert, zorgen de lange, droge, hete zomers voor smakelijke, welgekleurde vruchten. De gemiddelde regenval hier zakt van 15 inches in Vernon, ten Noorden van het Okanagan Meer tot minder dan 10 inches rondom Penticton in het Zuiden. Halverwege ligt Kelowna, een Indiaans woord dat "grijze beer" betekent. Hier worden door Portugese en andere immigranten de grote, paarse druiven uit de wijngaarden van Okanagan in de persen gedaan en heeft de wijnindustrie een omzet van een millioen dollar per jaar. Kelowna is tevens de plaats, waar de Internationale Regatta, de grootste watershow in Canada, wordt gehouden. Penticton is omgeven door boomgaarden en is prachtig gelegen tussen twee meren. Het beroemt zich op "meer uren zomerzon dan Honolulu" en het is dan ook geen wonder dat de Okanagan Summer School of the Arts zich hier heeft gevestigd. In het zuidelijke deel van de Okanagan Valley, rondom Oliver en Osoyoos bereiken de succa meloenen enorme afmetingen, Osoyoos Lake is een van de warmste zoetwater meren in Canada, met een gemiddelde temperatuur van 70 graden.

Verder oostwaarts vinden we Grand Forks in het Doukhobor gebied. Vanaf de verkeersweg kan men hun dorpen zien liggen, maar ook hier zijn de tijden veranderd en ze zijn dan ook zo goed als verlaten.

Nog verder naar het Oosten ligt het Windermere gebied, met Invermere en Athalmer niet ver verwijderd. Dit is een populair vacantieoord voor de inwoners van Calgary in Alberta. In de grote en kleinere meren is het goed zwemmen en varen, terwijl weer en natuurschoon door weinige andere streken in B.C. wordt overtroffen.

ESKIMOS SEEK AN ART PATRON
Prime Minister Pierre Trudeau accepts a set of Eskimo art prints in Ottawa from Davideeapik, and listens through interpreter Lucy Evaluakjuk to a request for $150,000 federal grant for Eskimo co-operative in Northern Quebec.

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# DE STENEN BRUID

door
M. Van Nuis-Zuidema

(41)

Vreemd, denkt ze. Die poort was groen. Ik heb altijd naar een groene poort gekeken.

Opnieuw hechten haar ogen zich aan de oude man op het platform. Ja, hij is oud, maar z'n hart is nog jong.

Ze dwingt zich tot luisteren.

We moeten ja durven zeggen tegen het leven. Ja. Blijmoedig ja.

En dan niet dat leven eerst zorgvuldig uitkienen en uitknobbelen. Zo, de hele levensweg uitgestippeld voor ons.

Nee, we moeten het aanvaarden. Het leven, het volle, het rijke leven, zoals God dat tot ons doet komen. Met alles wat wij nu juist liever niet zouden willen. We moeten ja zeggen, ook tegen dat, waarvoor wij liever ons hoofd zouden willen omdraaien. Dat we uit bangheid, of gemakzucht of welk motief ook, zouden willen ontlopen. Maar waar God ons, als we niet vrijwillig gaan, soms aan onze haren bij sleept.

Ja durven zeggen, klinkt zijn krachtige stem door het stille kerkje, waar op een zachte wind dennegeuren naar binnen gedragen worden en waar het wufte libelletje ten slotte met trillende vleugeltjes een rustplaats heeft gevonden in de tere witte ruche van een dameshoed.

". . . en wie durft dat? Uit heel zijn hart, ja?"

Ellewien moet even haar ogen sluiten. In zichzelf kijken, want ze weet het: ik niet.

Ik ben alles ontvlucht, denkt ze. Het dorp. De mensen. De ellende daar. Hun ellende . . . Tante Cor, oom Jan.

Dominee houdt van zingen en hij hoort graag zingen. Geen gestileerde vertechniekte zang, één brok kunst, nee, hij houdt van zingen zo uit het hart.

Hij kijkt eens naar al die jonge mensen om zich heen. Op het bord staat als nazang: ps. 150:1, maar nu buigt hij zich over de oude statenbijbel en met iets ondeugends in z'n stem zegt hij tegen al die oranjedasjes en fleurige zomerkleding: "Omdat we zo blij zijn met deze dag, zullen we de hele psalm zingen. Staande en uit volle borst."

Weer gaan z'n ogen naar de jongetjes in uniform en z'n vinger wijst in hun richting. "Maar pas op, niet schreeuwen."

De kerk lacht. Het libelletje spreidt z'n nylon vleugeltjes uit. De kosteres neemt haar plaatsje bij de deur in. De organist zet alle registers open en dan jubelt het de ramen uit:

Looft God, looft Zijn naam alom,
Looft hem in Zijn heiligdom.

Na het tweede vers komt een kort tussenspel en wat hoger volgt dan:

Looft God naar Zijn hoog bevel,
met het klinkend cimbelspel.

Dat dan tenslotte uitloopt op het brede:

Looft, verheugt de Heer der Heren.

De oranjedasjes krijgen een extra knikje voor de zegen wordt uitgesproken. Ze hebben hun best gedaan.

Helaas, een echt zomerse dag duurt vaak maar kort.

Als ze twee aan twee langs een andere weg naar het huisje terugfietsen, moeten Marion en Ellewien zich achter de anderen aan haasten, om de aandrijvende wolken voor te zijn, die dreigen naar een nieuwe plensbui.

Zij zijn al bij het heipad, als ze de regendruppels op hun blote armen voelen spatten. En nog maar nauwelijks zijn ze binnen, of het begint te gieten.

In een ommezien loopt het water door de dakgoot in de groene ton en stroomt het in beekjes langs alle paadjes en oneffenheden.

Een van Marions vriendinnen staat voor het raam. Ze is op kantoor en de twee weken vakantie, die bijna op zijn, hebben al meer van deze verrassende dagen gebracht.

Met een spijtig gezicht kijkt ze naar de regen.

Zacht voor zich heen zegt ze: "En daar moet je nu ja op durven zeggen. Blijmoedig ja."

Het blijft stil in de kamer, waardoor de geluiden van buiten dringender worden. De wind is opgestoken en zwiept de regen tegen het brede raam. Van Marion komt eindelijk een antwoord. Ze denkt aan Ellewien. "Gemakkelijk is het niet altijd."

Ellewien zwijgt. Ze ziet haar verslibde vernielde dorp, waar haar plaats was. Naast Jochem. Ja, naast Jochem. Maar een plaats, die ze heeft verlaten. Ze ziet de mensen, met wie ze daar heeft samengeleefd en voor wie ze geen interesse meer heeft gehad. En . . . bekent ze zichzelf, voor wie ik nóg geen interesse heb.

Ze ziet ook de mensen, die ze na haar evacuatie heeft ontmoet als voorbijgaande schepen. Teun, Marie, hun moeder, zoveel anderen . . .

Ze hoort ook Toms stem, en nu gaat het gesprek over de preek volkomen langs haar heen. Tom is haar een raadsel gebleven, want eigenlijk had ze gedacht . . . Eigenlijk . . . zoals hij naar haar kon kijken . . . en tenslotte wees hij haar naar Jochem terug.

Er is water voor de koffie nodig. Voor de aardappelen en de afwas straks.

"Ik zal wel gaan!" Marion komt binnen, gehuld in haar witte plastic jas en aan haar voeten een paar klompen, die ze in de schuur heeft gevonden.

"Vooruit jongens, we maken ervan, wat ervan te maken is. Vakantie hebben we in ieder geval en is dit niet een heerlijke variatie op ons gewone dagelijkse leven?" komt er uitbundig achteraan.

De anderen zwijgen. Kunnen het toch niet zo'n erg leuke variatie vinden; de variatie, die zij nu wensen, is buiten zijn. In de hei liggen of in het bos, met de zon boven je, zoals vanmorgen.

Toch gaat er een luid gejuich op, als Marion even later met houterige passen door de waterstromen naar de pomp gaat en daar de emmer vol zwengelt.

En na deze dagen, met afwisselend plotse zon en even plotse gietbuien, gaat Ellewien met Marion mee naar huis. Ze staan samen voor het coupéraam als de trein dwars over de kriskras door elkaar liggende rails en langs alle wissels, tenslotte toch nog op z'n eigen spoor veilig langs de perrons glijdt.

Vreemd, zomaar door het praten van Marion heen, ziet Ellewien hier haar eigen levensbeeld. Het levensbeeld trouwens van ieder ander. Wie heeft ze dit nu ook weers eens zo horen vertellen?

Zelfs zou je in die glimmende stalen wirwar geen weg weten, steeds ergens verkeerd uitkomen, ook al zou het schijnen, of je goed ging.

Maar zoals de wisselwachter precies op tijd de wissels overhaalt om de trein het spoor te doen behouden, zo is ook God in je leven. Hij haalt altijd de wissels van het leven om, als je zelf verkeerd mocht lopen.

Bij de bushalte op de singel wacht Paul.

"Zo kinderen!"

Marion, op dezelfde toon: "Zo pa!" Maar ze omhelst hem met een eerlijke hartelijkheid, terwijl ze er uitflapt: "We treffen het nog, want over een jaartje ben je natuurlijk te weleerwaardig om koffers voor dames te dragen!

Hè, wat heb je een prikbaard. Kijk, als je die nu eens eerst netjes had weggewerkt, had je Ellewien best ook zo'n broederlijke kus mogen geven!"

Paul zeult met de koffers en in Ellewien komt een blij gevoel om die twee, die alles tegen elkaar kunnen zeggen.

"Hoor eens," komt Paul en draait zich om naar Marion, "eigenlijk had ik verwacht, dat jij zelf nu eindelijk eens met zo'n prikbaard thuis zou komen. Dat kan het leven voor mij heel wat gemakkelijker maken!"

"Daar zul je in je eerste gemeente dan voor mij naar moeten uitzien. Best interessant. Dat aardige zusje van de dominee . . . ! Kijk eens, daar staat mams!"

Laura heeft hen door het erkerraam aan zien komen en als ze door de tuin gaan heeft zij de voordeur al voor hen open.

Achter hen worstelen Ini en Pim om de voorrang en ze vechten al om de aan de koffers gebonden hei, nog voor ze de meisjes hebben gegroet.

En dan is daar een stap op de trap en komt Berend, met z'n gemoedelijke lach, naar beneden.

Ellewien wordt mee opgenomen in de huiselijke kring, waar ze zich helemaal thuis voelt. Meer thuis dan toen ze hier verloren aan zichzelf en aan alles, doelloos in het stoeltje bij de haard zat.

Tera en Hein weten ook al van hun thuiskomst en komen 's avonds even aanwippen. Ze zijn buitenlands bruin, maar Laura steekt hen allen de ogen uit, daar zij haar vakantie nog in petto heeft.

Ellewien praat en lacht mee, maar dan ineens denkt ze: en niemand vraagt naar mijn dorp. Niemand naar Jochem. Ze weet meteen, dat dit heel logisch is. Hoe zouden ze ernaar kunnen vragen? En toch geeft het haar een onbestemd gevoel van vereenzaming, dat overgaat in het verlangen naar eigen huis. Ook zo thuiskomen. Vader en moeder, de broertjes . . .

En door dat alles heen komt de vraag van Tera: "Kom je ook een dag bij ons, Ellewien?"

Vragend gaat Ellewiens blik van Tera naar Laura en Marion, die geen tegenwerpingen maken.

De volle melkflessen staan al in de hal als Ellewien een paar dagen later bij Tera komt. Vroeg, want Tera wil er een lange dag van maken. Het doet haar in een flits aan Teun denken en even flitsend gaat het door haar heen: Was hij ook zo'n wissel in m'n leven om mijn trein op een ander spoor te brengen?

Hein is "even" naar de bibliotheek, waar hij intussen heel de morgen blijft neuzen en zo zitten ze samen in Tera's atelier.

Heimelijk kijkt Ellewien rond of ze het schilderij kan ontdekken, waar Tera vlak na de stormramp aan begonnen was, maar ze ziet het niet en de ezel staat leeg in een hoek.

Toch vraagt ze Tera naar haar werk. "Doe je er nog wel eens iets aan?"

Tera lacht. "Soms. Maar je weet, wat het is. De mensen laten me eigenlijk nooit met rust. Overal slepen ze me bij, of willen ze me bij slepen en overal denken ze me nodig te hebben, natuurlijk in de veronderstelling, dat ik nooit iets te doen heb, dat ik me zit te vervelen en . . . nou ja, ga maar door."

Verder gaat ze er niet op in, maar springt kwiek overeind. "En toch heb ik iets, Ellewien! Maar je spreekt er met geen mens over, hoor! Het moet voor iedereen een verrassing blijven."

"Behalve voor mij dan!"

"Ja," lacht Tera, "en als Hein het hoort, zal hij me wel weer plagen en me echt vrouwelijk vinden, dat ik geen geheim kan bewaren. Weet je, die zelf opgelegde geheimen, hè, die zijn het moeilijkst."

(Wordt vervolgd.)

# Hold firm to the sure word

②

*(A minister) must hold firm to the sure word as taught, that he may be able to give instruction in sound doctrine and also to confute those who contradict it.*

*Titus 1:9 (R.S.V.)*

"Er wordt niets geschrapt of weggesneden." (Nothing is deleted or cut away.) In the first article we quoted these words from prof. Kuitert's latest publication *in the context of* his writing on legends in the Bible — and how is it possible that a man in all honesty can make such a contradictory statement? In order to find out the answer to this question we should note the marked and remarkable difference between *older* and *newer* criticism of the Bible.

The older liberalism considered the Bible as a piece of ancient Eastern literature denying its supernatural character. It did away with all miraculous elements of the holy book, with all things that could not be tested in the test-tubes of modern laboratories or that were not substantiated by modern experience. Consequently it stated that many stories of the Bible did not really happen as they were written.

The newer criticism of the Bible stresses its *kerugma* (message) in all its parts as much as it stresses its human-ness in all its parts. It is a human book, timebound, timeworn and defective, and all things written in this book did not really happen as they were written, however, it is at the same time the book of God's reliable revelation from the beginning to the end, wrapped in the unrealiable paper of human information.

In this way we can understand Kuitert's expression, "Er wordt niets geschrapt of weggesneden", and the questions which immediately comes to our mind now: "How can we know what really happened and what not? How can we distinguish between real history and figuration, legendary material, folktales and teaching-models," is answered by Kuitert by pointing to the Holy Spirit. The Bible is an instrument of the Holy Spirit who leads us into the truth; He leads and has led the church in the truth throughout all the ages, and the church universal understands Scripture, assisted by the constant cooperation of office, confession and scientific theology. (*Verstaat gij wat gij leest?* pp. 60-68, 80-81)

Now it is precisely at this point that we begin to sense how thin the ice is on which prof. Kuitert wants us to skate though it seems to be the more solid than any other — what can be more solid than the testimony of the Holy Spirit, But this testimony is another testimony than that of which the Belgic Confession says: "We believe *all things* contained in these books, not so much because the church receives and approves them as such, but more especially because *the Holy Spirit witnesses in our hearts that they are from God*, and also because they carry the evidence thereof in themselves." According to prof. Kuitert the Holy Spirit shows us how to distinguish between wrapping-material (legends etc.) and the contents (testimony of Jesus Christ, covenantal contact with God); according to our Confession the Holy Spirit witnesses in our hearts that these books are from God so that we believe all things contained in these books.

According to prof. Kuitert scientific theology is one of the means used by the Holy Spirit to find out and to tell the congregation what the real contents are; according to our Confession "they carry the evidence thereof *within themselves.*"

Prof. Kuitert stands his ground, however, because he wants to be a man of his own time; this is his main motive, also expressed in his former works. He wishes to be a man of his time and for his time, speaking contemporary language and building bridges to the men of his time; and now he is convinced of two things.

The first thing is that it is more than evident that the Bible every now and then hopelessly contradicts itself, and that we in our time know much more about world, God and Jesus than for instance the apostle Paul.

And the second thing is that evolution is a proven fact and that we — if we don't want to lose contact with contemporary man, especially the younger set — should interpret Scripture in harmony with that proven fact of evolution. Kuitert (and all the new theology) is a sworn enemy of all forms of harmonization as far as different parts of Scripture are concerned; but harmony with evolution is necessary by all means.

I would like to write something more on that evolutionism in my next article; it is my intention now to write on those alleged contradictions of the Bible and our much increased knowledge.

Prof. Kuitert is so certain of these contradictions that he even does not take the trouble to discuss them, he mentions off-hand quite a number of (in his view) contradictory texts from the books of Samuel, Kings and Chronicles (pp. 9 and 10), asks whether we must call Matthew the first critic of Scripture because he changed the gospel of Mark, and John perhaps a critic in the highest degree. He mentions the (in his view) most striking examples of the difference between 2 Sam. 24:1 and 1 Chron. 21:1 (p. 11); and of the difference between John and the other gospel-writers concerning the day of the death of Christ (According to John He must have died on a Friday, according to the other ones on a Thursday (p. 81)).

I do not hesitate to call this way of arguing *very superficial*. Reasonably it might have been expected that the contentions of prof. Kuitert would have been substantiated by an effort to come to terms with the exegesis of his predecessors in Amsterdam and Kampen, but such an effort is conspicuous by its absence. Now it would carry me much too far to show from text to text that the contentions of prof. Kuitert are unwarranted; I can only refer to the articles of dr. Schelhaas written on this subject in *Waarheid en Eenheid;* I will only illustrate what I mean by returning to the two striking examples brought forward by him.

Prof. Kuitert writes concerning 2 Sam. 24:1 and 1 Chron. 21:1: "The author of Chronicles has the idea that it is improper to point to God as the Person who made David sin; therefore he says that not God but satan had something to do with it. — The author does not want at all to present a model of historical reliability, but he prefers to use these stories to the purpose of revealing the God of Israel and, if necessary, he changes the story for that reason." (p. 11)

It it really as simple as that? I would like to refer here to the extensive study of prof. De Bondt (of Kampen) in his book *"De satan"* on this text (pp. 54-59) and to the conclusion of dr. Goslinga: "It can not be accepted that the words of Chronicles correct those of Samuel. Both words are faithful sayings. But, while Samuel speaks only of God as the first cause, Chronicles speaks of Satan as the second cause who, in his willing and acting is ordained by God and subject to Him. Schelhaas has rightly remarked that we find here 'a completion and elucidation from an other point of view; a contradiction is altogether out of the question." (Samuel II, K.V. pp. 321, 322)

Prof. Kuitert writes also: "Did Jesus die on a Thursday (as Matthew, Mark and Luke write) or on a Friday (as John writes)? The New Testament mentions both dates. What must we do? Must we accept the one date or the other upon the authority of the (same) New Testament?" (p. 81)

I was amazed to read these words, because it is a well-known fact that *all* the Evangelists speak of a Friday (cf. dr. C. Bouma, Het Evengelie naar Johannes I, p. 19). The only problem is that John seems to indicate that it was the 14th of the Jewish month Nisan, while the other Evangelists seem to speak of the 15th of that month. One can find a most thorough discussion of this problem in the Commentary on John of dr. Hendriksen (pp. 222-227; 401-404) who concluded: "It has become evident that there is nothing in chapter 13 (of John) which contradicts the idea that Jesus was crucified on Friday, the fifteenth of Nisan."

Prof. Kuitert writes also on *our increased knowledge* of Jesus Christ, which is greater than that of Paul and John. "The significance of Jesus increases. It continually gets new sides as history progresses; it even gets sides — very certainly so — which Paul and John could not see and profess." And what are these sides? "Paul could not yet preach Christ as the only refuge for a world which is about to kill itself by nuclear weapons, for this catastrophe had not yet come into view in that time." (p. 23)

Kuitert is certainly right in this contention as long as he only stresses the human side of the Bible. The apostles did not speak of the atomic bomb and of modern chemistry. But he is certainly not right as far as the prophetic inspiration is concerned. Was he never impressed by the cosmic and portentous dimensions of the Revelation of John, by the signs of the times announced by Jesus Himself, and by the implications of Peter's word on the Day of Pentecost concering "blood and fire and vapor of smoke"?

O, I am well aware of the fact that the new theology defends the thesis that the Bible does not give us any information concerning things to happen, only asking a present-day, actual decision for Jesus Christ. But I would like to take issue with that thesis. And when I read for instance 2 Thess. 2 I get the strong impression that Paul knew something more about the future than we do.

L. Praamsma

## *De mens in the Delta*

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# NORTH BAY: De poort naar het noorden

door John F. Hayes

(Can. Scene) — North Bay in Ontario is 127 vierkante mijl groot en ligt aan Lake Nipissing en aan Trout Lake, 210 mijl ten noorden van Toronto, aan Highway 11. Het ligt aan de hoofdroute van de Canadian National en Canadian Pacific Railways, en is het zuidelijkste eindstation van de Ontario Northland Railway, een spoorlijn naar de in het noorden gelegen mijngebieden. Air Canada heeft een dagelijkse vlucht naar North Bay en de Orillia Air Services onderhouden charter diensten per gewone vliegtuigen, watervliegtuigen en ski-vliegtuigen.

Er wonen 46.500 mensen in North Bay, waaronder 6.500 Fransen, 900 Duitsers, 1600 Italianen en een groot aantal Hollanders, Polen, Skandinaviers en Oekrainers.

In en om de stad vindt men ruim 40 industrieën. Het gemiddelde weekloon bedraagt $102.00. Er is ruim voldoende huisvestiging en een modern huis met drie slaapkamers kost ongeveer $16.000. Het is niet gemakkelijk om een huis te huren,maar er zijn genoeg flats te huur. Het dagblad is de *North Bay Nugget*.

Er zijn 16 lagere scholen, 14 bijzondere (Rooms Katholieke) scholen, drie lycea (Highschools), verschillende colleges, een handelsacademie, een universiteit, een community college en een uitstekende bibliotheek.

North Bay is het hoofdkwartier van het Canadian Air - Defence Command en van het Northern Region of North American Air Defense Command. In het ondergrondse complex werken meer dan 2.000 Amerikaanse en Canadese militairen, terwijl er tevens een zelfde aantal burgers in dienst is.

Meer dan 80 procent van de inwoners van North Bay hebben een eigen huis. De stad heeft 520 winkels, vier moderne winkelcentra, 44 motels en hotels. De twee moderne ziekenhuizen en de 40 dokters en chirurgen verzekeren de stad van uitstekende medische verzorging. Er is tevens een Ontario Ziekenhuis voor 600 patienten, een tehuis voor bejaarden en een speciaal district met woningen die speciaal aan bejaarden worden verkocht.

De stad is rijk voorzien van ontspanningsoorden en faciliteiten — twee golf velden, twee curling rinks, twee schaatsarena's openlucht schaatsbanen bij scholen en in parken, twee ski clubs, zwembaden en zand stranden voor jong en oud. Er wordt veel gedaan aan water skieën en scuba duiken.

North Bay, dat omgeven is door een wildernis van bossen en meren, is een paradijs voor de natuurliefhebber. Lake Nipissing staat bekend om haar snoekbaars. In andere meren in de omtrek vindt men muskies, snoek, forel, zalm, baars en steur. Een paar mijl van de stad kan men jagen op herten, moose en patrijzen.

North Bay is een vriendelijke stad en een voorbeeld van de bekende gastvrijheid onder de pioniers van het Noorden. Er heerst een vooruitstrevende geest in North Bay, maar men vindt er geen zweem van gekunsteldheid. De mensen werken er hard, maar weten zich ook te vermaken. Jaarlijks trekken duizenden toeristen naar dit prachtige vacantie oord met haar kampeerterreinen, visgelegenheden en cottages.

North Bay is een van die kleinere Canadese steden waar U nog rust kan vinden, ver van de herrie en de gespannenheid van de grotere centra. Steeds meer Canadezen — en immigranten families — trekken naar plaatsen als North Bay om hun kinderen groot te brengen en te genieten van de prachtige natuur.

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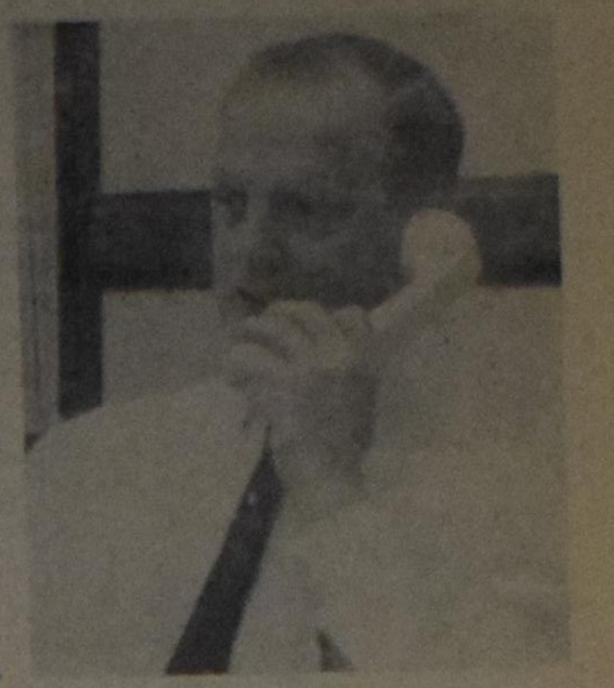
# Public image of Christian Schools in Alberta scrutinized

## Problems in rank and file of Christian Schools

∴ Gunderson Report (5)



Mr. Harold Gunderson, Public Relations Counsel and Public School Trustee.

One of the most important aspects of public relations is to acknowledge areas of weakness. Correspondingly, there must be an honest attempt to do something to eliminate them. This applies not merely to an association's so-called "public relations", but to the core of the association itself.

Herein, a problem difficult to solve because most people look at themselves through a mirror clouded with self-distortion. The same applies to organizations and the executives who run them. In business and industry, outside public relations counsel is hired to perform this often unpleasant task of focusing on negative factors.

Societies for Christian Education or what is commonly referred to by the general public as "Dutch Schools" have been operating in Alberta since 1945. It is a fact that although many of the members of the societies are penalized (financially) for selecting a "different" kind of education for their children, the evidence shows that such schools are growing and will continue to grow as evidenced by the opening of the new school at Red Deer, some areas are expanding into senior high school grades, and numbers of students served are on the increase each September.

In looking at some of the problems faced by your societies, one enters upon the threshold of "internal" public relations. Some of these problems are:

1. The fact that each society has a different set of bylaws.
2. The lack of an educational "creed" or objective.
3. Poor public relationship with other churches and the community at large.
4. A growing financial problem.
5. Support tends to come from a very limited circle.
6. Government recognition and support is minimal.
7. There are no concise and clear-cut plans for public acceptance and recognition.
8. A lack of evidence of concrete performance to acquire proper recognition.
9. Absence of proper training of teachers so that Christian education can easily be recognized as "different", i.e. How are the subjects of the curriculum related to Christ?
10. No liaison between the schools and the business world.
11. Little if any dialogue between society board members and trustees of public and separate schools.
12. Not enough attention paid to recruitment and retention of teachers.
13. Lack of co-ordination and leadership at the provincial level.
14. The absence of a publication which could serve as the official "spokesman" for either Christian schools or the Association of Private Schools and Colleges in Alberta.

In the next few pages we will look at these problem areas and suggest some approaches which could be beneficial to private schools in this province.

It is difficult to understand why the National Union of Christian Schools, District Eleven, has not seen fit to develop a set of bylaws and educational philosophy which could be embraced by all the schools in the district. This is a matter of top priority.

In the course of our research, we detected a very strong element of bigotry. (Bigot: one who holds irrespective of reason, and attaches disproportionate weight to, some creed or view). This element is seen in literature, society bylaws and has been expressed in the views of some society board members. The central question is: Can you continue to operate as Christian schools when there is a strong relationship between your various societies and the Reformed faith?

At first glance, one would assume from the name "Calgary Society for Christian Education" that such education will be for ALL Christians, regardless of denomination. But is this so? We think not.

Item 1: Edmonton Society for Christian Education (Sept. 6, 1967) Basis: The basis of the Society is the infallible Word of God interpreted in accordance with the Heidelberg Catechism, the Belgic or Netherlands Confession of Faith, the Canons of Dort, or the Westminster Confession.

Item 2: Calgary Society for Christian Education: Article 1: Basis — The Supreme Standard of this Society for elementary and secondary education shall be the Scriptures of the Old and New Testament, which we believe to be the Word of God, as they are thus confessed in the historic creeds of the Reformation (e.g. Articles 3-7 Belgic Confession).

Item 3: Brief of the Ontario Alliance of Christian Schools submitted to the Provincial Committee on Aims and Objectives of Education in the Schools of Ontario: Page 2 reads: "To aid the various schools and school societies, the Ontario Alliance of Christian Schools was founded in 1957 for the following purpose (a) To further the larger cause of Christian education; (b) to strengthen the individual societies in Ontario; (c) to help local societies to attain their goal."

Item 4: Ontario Alliance brief: "Educational Creed: The Christian School, established and controlled by an association of Christian believers in accordance with legitimate standards and provisions, possesses the freedom to function in education in total and voluntary submission to Christ the King."

Item 5: Extract from The Christian School Herald, January, 1968: "Our magazine supports the following theses: para 3: "We uphold the distinct character of State, Church and School. Schools should not be run by the state or the church."

Should Christian education be concerned with church creeds? We think not. What should be embraced in Christian education? Here are two suggestions: (1) Christian education is the teaching of the proper use of God's bestowed gifts; (2) The goal of Christian education is the development of the total person to fit one for service on earth and to prepare him for eternity.

Evidence seems to point to the fact your present policies confine your schools to a purely sectarian level. If this be true, can they properly be called "Christian" schools?

FINANCES: The introduction ot high school grades, plans for more physical facilities, inflation and higher teacher salaries are straining the budgets of some of the societies in District Eleven. A member of the Edmonton society has predicted that the next few years will be the most crucial of all. Edmonton, with three schools, saw a staggering increase in costs — from $133,000 in 1965 to $328,000 for 1968-69. It is interesting to note that a drive for capital funds conducted several months ago yielded only $80,000 when the campaign figure was $150,000. "The biggest problem for Christian schools is surviving financially. One member predicted that the 1967-68 tuition fee of $400 could jump to $750 within two years because of budget requirements.

For those societies planning to implement senior high school grades, a note of warning. The financial base for each school society must be thoroughly examined before the plunge is made into the secondary school area. The sources of revenue are few: a heavier load for society members, a better system of grants from the province, or wider participation by the Christian community.

It is not intended to look at the budget requirements of each society within this report. Suffice to say there are indications that there is a limitation to the amount of financial support that can be given by a particular society. Storm clouds are gathering on the financial horizon and all the more need for each society to examine every possible area of revenue. The fact that financial support comes from a very limited circle is seen in the budget of one society where $52,000 comes from direct church support, $120,000 is derived

(Continued on page 7)

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DISTRICT KANTOREN:

**Belleville**
220 Dundas St. East 962-9223
**Hamilton**
361 King St. West 527-2786
**Kitchener**
824 King St. West, 4th Floor 744-6318
**London**
1472 Dundas St. East 451-3000
**North Bay**
649 Cassells Street 474-4900
**Orillia**
26 Colborne Street 326-3519

**Ottawa**
Hampton Park Plaza, Kirkwood & Carling 729-5103
**Port Arthur**
229 Pearl Street 345-1294
**Sudbury**
102 Durham Street South 674-3151
**Toronto**
85 Eglinton Avenue East 487-7161
**Welland**
76 Division Street 732-1318
**Windsor**
374 Ouellette Avenue 252-4405

Province of Ontario Department of Revenue

# GUNDERSON REPORT

(Continued on page 6)

from tuition fees and $73,500 comes from provincial government grants. The future of this society would be precarious indeed if the province were to suddenly stop all direct aid to private schools.

THE ABSENCE OF CONCISE PLANS FOR PUBLIC ACCEPTANCE: Little needs to be said in this area. In essence, public relations means Performance and Recognition. It is up to the various Societies for Christian Education to inform others about your objectives and your accomplishments. What is needed is a definite "telling" campaign. Such a campaign has its roots in a program such as the one being discussed today.

EVIDENCE IS LACKING REGARDING YOUR PERFORMANCE: Although it is recognized that public relations committees have been formed in most of the Alberta societies, the full impact of such committees and their work has not been felt. Ways must be devised to tell and re-tell the story of Christian education and your accomplishments. Publicity is the key. In this connection, publicity can be interpreted as anything that is printed, broadcast, telecast or transmitted by word of mouth, which, in its sum total, influences the regard in which an organization is held by people. A much stronger effort is required to tell the story of your schools on radio programs, news broadcasts and in the daily and weekly press.

PROBLEMS WITH CURRICULUM: A report of the British Columbia Christian Teachers' Association (Dec. 2, 1967) shows that teachers are "frustrated" because they "know in their hearts there must be a better way to teach many subjects in a more Christ-honoring way." Some of the crucial questions faced by teachers: 1. Why do we have the subjects we now have? 2. How are the subjects of the curriculum related? 2. How can we integrate the subjects of the curriculum? 4. Should they be integrated? 5. To what extent should we teach facts? 6. How do you handle Literature in a Christian way? 7. How do you teach science, math or social studies in a Christian way? A report from the Edmonton Society for Christian Education also notes the following: "Academically, our teachers must meet the department of education regulations. As a board, and we are sure also the teachers, we still feel the lack of a well-worked out Christian curriculum. May God not let us forget the real aim of our schools — to have Christ-centered education." The BCCTA has sugested a six-week summer school offering two accredited courses for teachers, similar to a program started in Ontario five years ago. The courses in Ontario have greatly stimulated the cause of distinctively Christian education throughout Ontario. Such curriculum studies have advanced to the stage where "truly Christian programs and subject outlines" are being tested in classrooms.

NO LIAISON BETWEEN CHRISTIAN SCHOOLS AND THE BUSINESS WORLD: Although it is recognized that your schools do not offer vocational and technical subjects, there is no harm in creating an advisory board of community businessmen, teachers, and society members. Such a board will assist the schools to keep in touch with happenings in business and industry. But even better, the local business community will hear (probably for the first time) about your schools.

NO DIALOGUE BETWEEN TRUSTEES OF PUBLIC AND SEPARATE SCHOOLS: In an age of expanding knowledge, it is imperative that the Christian schools be in tune with new developments in education. In our opinion, Christian school board members have something to offer other schools and vice versa. For this reason, it is recommended that one Christian Society make an attempt to join the Alberta School Trustees' Association. Whether such a society would be accepted by the ASTA is quite another matter. At present, the cost for membership in the ASTA is $13 per teacher for the first 100 teachers and $7 for each teacher over 100. RECRUITMENT AND RETENTION OF TEACHERS: It is our firm conviction that education in the Christian schools will only be as good as the quality of teachers attracted to your ranks. We know what makes a "good" student: a good teacher and parental interest and discipline. On the surface it would appear that the Christian schools of Alberta are served by a loyal and dedicated staff. But there are some holes in the teacher dike which require attention. The teaching force will be dealt with in another section of this report, but we strongly urge every society member to evaluate board-teacher relationships and, where necessary, take steps to build solid lines of communication between board, parents and staff.

LEADERSHIP AT THE PROVINCIAL LEVEL: Throughout our studies of the schools in District Eleven we were aware of the absence of solid leadership and co-ordination at the provincial level. Nowhere was there evidence that one person or one office spoke for the many Albertans who believe in Christian education for their children. It seems there is a crying need today in this province for a single voice to speak for your societies. To this end, we strongly suggest that District Eleven consider establishing a provincial office in either Calgary or Edmonton and the hiring of an executive director whose main qualifications should be: a first class administrator, a sound knowledge of educational programs and a person with a Christian background. He would be the chief executive officer for District Eleven and his main duty would be to weld your various societies into a cohesive force. The office would be one of leadership and guidance and your executive director would count public relations and the ability to "lobby" for public support among his chief tasks. Certainly, we recognize the financial implications of such a recommendation. But if such an office would result in more government grants and a better standard of education, then the investment would soon be justified.

Our studies have shown that your schools have a good case for government support. The attack must be pressed home and ths takes all-out organization and dedication. For example, the president of the Edmonton Society for Christian Education says: "We are deeply grateful that the Government of Alberta has partly recognized its duty to fnancially support Christian schools in this province and has effectively implemented this recognition. We feel strongly, however, that in the near future the government ought to acknowledge fully and enact legislation to the effect that the legal status of Christian schools is equal to that of public schools, provided that the education given by these Christian schools is in accordance with the minimum standards upheld by the Government."

PUBLICATIONS FOR CHRISTIAN SCHOOLS: We have evaluated much of the printed material which is produced by the various societies. Some is very good, some of a rather poor quality. There is definitely a place for brochures, newsletters, pamphlets and the like and a study should be made by the provincial public relations committee to take a look at print materials. How often should a newsletter go to parents? What should be the packaging of an annual report? Should the societies co-operate on a brochure which would be provincial in scope but could have a local identity by virtue of a special imprint on the inside back cover? Has the time not come when District Eleven should be served by its own monthly newspaper?

(To be continued)

**H. KREEFT, C.A.**

**Chartered Accountant**

•

968 EXMOUTH STREET

SARNIA, ONT.

337-8559

# Voor de Farmers

## Christian Farmers' Association
## Drayton District

A memebrship meeting of the C.F.A. of Drayton and vicinity was held on Monday, March 10 in the basement of the Christian Reformed Church in Drayton.

The president, Mr. Joe Drost, welcomed the guest speaker Mr. Bob Marshall from Hamilton, and Mr. Neil Foreman from Listowel who would show us a film, and speak to us about "Hydro".

About everyone is using Hydro on the farm. It is a great help for modern farming. More and more hydro is used. It was pointed out that every change in the hydro system had to be government inspected. For more detailed questions and advice when building Mr. Neil Foreman is willing to come out and give his advice. His phone number is Zenith 49950, Listowel, Ont.

A discussion and question period was held, which was very interesting. Due to the fact that we ran out of time we had to quit.

The attendance was good. We all look forward to the annual meeting which will be held D.V. in the early part of June.

At the meeting some letters were handed out from the federation. They had been sent on behalf of the members to the minister of Labour, the Hon. Mr. W. A. Stewart, Minister of Agriculture for the province of Ontario. Topic: "Farm Organization in Ontario". It is a 10-page letter, where the Christian Farmers' voice is heard clearly. May the Lord bless this letter and give also the government and the different farmers organizations, especially the Christian Farmers' Federation to do the right thing at the right time.

Farmers, let us all go ahead working and praying for the future of our farmers organization, and Christian farmers see your duty by joining the Christian Farmers' Association. Do not postpone it. Read also the *Country Guide*, the Farm Magazine of the March 1969 issue, pages 35 and 36, about our Christian Farmers' Federation and our full time fieldman.

**Vegetable- and Flower Seeds**
**Groente- en Bloemzaden**

BLOEMBOLLEN, VRUCHTBOMEN, AARDBEIENPLANTEN, HEESTERS, VASTE PLANTEN, ENZ. ENZ.

**Ook: HOLL. SPERCIEBONEN, SNIJBONEN, KROPSLA, BOERENKOOL, BRUSSELS WITLOF, ANDIJVIE, POSTELEIN, WORTELEN, ETC. ETC.**

Tevens: HOLLANDSE KAMERPLANTEN.

Prijscourant op aanvrage geheel gratis — Ask for our FREE catalogue.

**1969 is our 20th year in business in Canada.**

**WILLIAM DAM SEEDS**
**West Flamboro, Ont.**

Location at: CHRISTIE'S CORNERS, between Bullock's and Peter's Corners, 4 miles West of Dundas, on No. 8 Highway.

Open: Daily from 9 a.m. till 9 p.m., Saturdays 9 till 6, closed on Sundays.

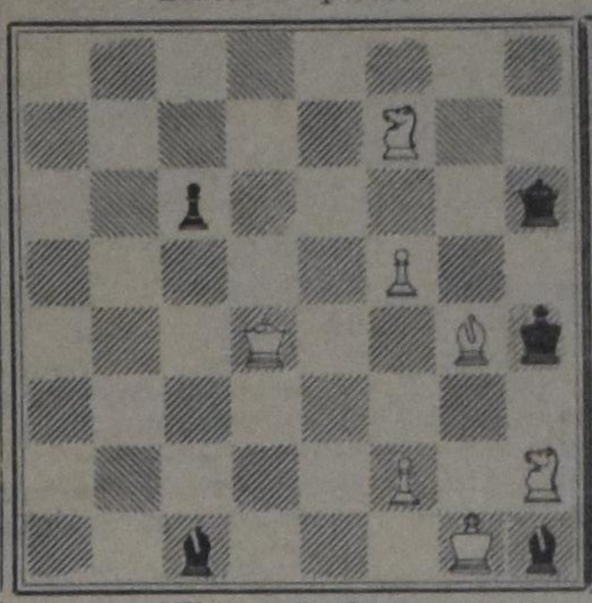
Phone: 628-6641 DUNDAS.

# Let's Play Chess

Editor Mr. C. HESS

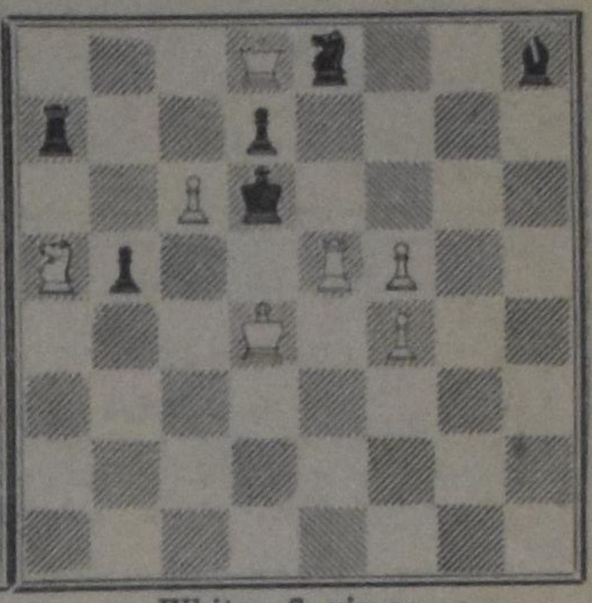
FIRST SERIES OF PROBLEMS IN APRIL

No. 344
Author: Dr. E. Palkoska, Czechoslovakia
Black: 5 pieces



White: 7 pieces
White to play and mate in three moves. 3 points

No. 345
Author: Dr. A. Meurs, Germany
Black: 6 pieces



White: 7 pieces
White to play and mate in two moves. 2 points

NOTES:

1. All of the problems in the April series are peculiar. It is possible that you will get stuck with one or two of them, but each single one of them is lively and interesting.
2. No. 344 is a hard one. Even if you would discover the keymove you might get into trouble with some variations. Write down the full solution, please.
3. Dr. Meurs had a big smile on his face when he finished No. 345 He definitely wanted to fool his solvers. Indication of key, and threat if the problem is not a waiter, is necessary.
4. Solutions are welcome at any time. Send them to the editor personally and keep in mind that the deadline is May the 20th.

***WANNEER ZAL 'T ZIJN?***

**OF IS HET GAUW EEN JUBILEUM?**

Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.

U behoeft geen lid te zijn van een vereniging om aan onze

**Voordelige Groepsreizen**

deel te nemen.

Voor inlichtingen en vertrek data betreffende deze reizen:

**C. STEENHOF**
(v/h Fieldman Chr. Ref. Church)
43 Crane Ave.
WESTON, ONT.
Tel. 241-0811 of 249-4921

**REIS PER CN EN SPAAR GELD**

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| Toronto—Vancouver | $46.00 |
| Edmonton—Saskatoon | 8.60 |
| Halifax—Montreal | 15.50 |

Enkele reis in Coaches op Rode Koopjesdagen.

U kunt bijna overal in Canada per CN reizen — geriefelijk, en het voornaamste van alles, voordelig.

CN heeft vier manieren om U en Uw gezin geld te besparen wanneer U reist. Er zijn Rode, Witte en Blauwe Tarieven. Het tarief hangt af van welke dag U wenst te reizen! Dan zijn er nog Gezins- en jeugdtarieven. Beiden zijn speciaal bestemd voor goedkoop reizen. En CN's Groeptarieven laat meer mensen tesamen reizen voor minder!

Bepaal Uw keuze in plaatsen: Coaches, Couchettes, coupes, slaapwagens. En Uw maaltijden zijn inbegrepen wanneer U slaap- of clubwagen reist.

CN — de fijnste wijze van reizen tegen de meest billijke prijzen.

Telefoneer het reisbureau — of CN Passagiers Verkoopbureau.

CN
CANADIAN NATIONAL

# TEACHERS WANTED

Applications are invited for the position of

**PRINCIPAL**

at the John Knox Christian School, New Westminster, B.C. Consider the challenge of leading this 9 room, 300 pupils, elementary school. Several other teachers will be required for the lower grades. For more information write: Education Committee John Knox Chr. School, 8275 - 12th Ave., New Westminster, B.C.

---

The Langley Chr. School is in need of a

**PRINCIPAL**

by Sept. '69. Application forms and information can be obtained from the Secretary, Mr. H. Kuipers, 6221 - 200 St., R.R. 4, Langley, B.C.

---

The Holland Marsh Christian School requires

**A PRINCIPAL**
**and**
**TEACHERS**

for the schoolyear 1969-70. Located just north of Toronto, within reach of 3 universities and the A.A.C.S. institute. Small classes. Please apply Mr. Andy Brouwer, secr., R.R. 2, Newmarket, Ont.

---

The Duncan Christian School is in need of a

**PRINCIPAL**
**and an**
**ADDITIONAL TEACHER**

in the primary grades. The City of Duncan is situated in the beautiful countryside of the Cowichan Valley on Vancouver Island, B.C. Please send your application or request for further information to: Mr. J. Kroek, Secretary, 440 Arbutus Ave., Duncan, B.C.

---

The John Calvin Christian School, Guelph invites applications for the following positions:

**PRINCIPAL**
to teach higher grades and
**TEACHER**
to teach intermediate grades.

Please send your applications to: Mr. H. Ensing, 77 Victoria Road North, Guelph, Ontario.

---

The Chilliwack Christian School Soc. of Chilliwack (B.C.) hopes to have its own schoolbuilding ready by Sept. '69 for 7 grades. We will need

**A PRINCIPAL AND**
**2 TEACHERS**

Those who are interested send qualifications and references to A. Niezen, Secr., P.O. Box 161, Chilliwack (B.C.).

---

Who would like to join the congenial staff of the 8-room Canadian Christian School of Jarvis, Ont.? We need a

**PRINCIPAL**
**and**
**TEACHERS**

Please send your application, stating qualifications, experience and grade preference to the principal Mr. T. Bergsma, R.R. 1, Jarvis, Ont., phone (519) 587-2604.

---

**CLINTON, ONTARIO**

Calvin Christian School in Clinton invites applications for various vacancies. Congenial atmosphere, progressive educational outlook, O.A.C.S. scale. Write or call Mr. H. Buddingh, Principal, P.O. Box 658, Clinton, Ont., phone 482-7851.

---

The Wallaceburg & Dresden Christian School needs

**1 TEACHER**
for grade 1 and 2,
**1 TEACHER**
for grade 3 and 4

for 69-70 school year. Please send applications and references to Mr. Wm. Sluys, R.R. 1, Dresden, Ont.

---

Due to increase of pupils and expansion of buildings the Board of the Trenton Christian School invites

**QUALIFIED TEACHERS**

to apply for positions in various grades. Applications should be addressed to Mr. J. VanderVliet, R.R. # 2, Consecon, Ont.

---

Sarnia Christian School needs

**TEACHERS**

for Sept. '69. Grade level open for discussion. Apply to the Principal, Miss R. Van Westenbrugge, 1722 Dell Ave, Sarnia, Ont.

---

**WHY NOT TEACH IN OSHAWA?**

We will need teachers for the Primary Dept. and for Grade 6. Seven rooms school, attractive program, some rotation. French taught in all grades. Send your letters to Immanuel Christian School, % Mr. Wm. Rang, R.R. 1, Oshawa, Ont.

---

The John Calvin Christian School of Strathroy, Ont. invites applications of

**TEACHERS**

for primary and junior division and for a

**PART-TIME TEACHER**

Please, write or call Mr. G. H. Bonekamp, Prin., at the school (245-1934), 48 York Street, Strathroy, Ontario.

---

Springdale Christian School needs

**A TEACHER**

for grade 1 and 2. We are located only 25 miles north of Metro Toronto. For further information write to our principal, Mr. David L. Witt, R.R. 4, Bradford, Ont.

---

Calvin Christian School, Chatham, Ont., will be in need of qualified

**TEACHERS**

for various grade levels. Please send letters of inquiry or application to Mr. J. Postma, Principal, 72 Tissiman Ave., Chatham, Ont.

---

Calvinistic Christian School of Wellandport, Ont. requires

**TEACHERS**

for the year 1969/1970. Openings in the primary, intermediate and senior grades. Our 10-room school is conveniently located in the Niagara Peninsula. Send your applications to Mr. J. Tamming, principal, R.R. 1, Wellandport, Ont.

---

The Belleville District Chr. School invites applications for

**TEACHERS**

for the primary and intermediate grades. Please send applications to the principal, Mr. J. Wilms, Belleville District Chr. School, Belleville, Ont.

---

Due to expansion the Barrie Timothy Christian School, conveniently located near Toronto, will need:

**2 TEACHERS**

for the intermediate and primary grades. Please submit applications to: Mr. I. Witteveen, Principal, 35 Ferris Lane, Barrie, Ontario.

---

Immanuel Christian School of Scarboro, located in the Metropolitan area of Toronto, will open in September 1969.

**TEACHERS**

interested in joining our staff should correspond with John Nieboer, principal, Box 285, Moline, Mich. 49335.

---

The Thunder Bay Christian School, Fort William, will need

**TEACHERS**

for the primary and the intermediate grades for the school term beginning September 1969. Please send application or write for information to the Principal Mr. R. Schuurman, R.R. # 2, Fort William, Ont.

---

The Calvin Christian School of Victoria, B.C. invites applications from

**TEACHERS**

for two forthcoming vacancies in September 1969 in grades 1 through 4. Send your inquiries or applications to the Principal, Mr. H. van Huizen, 2560 Shelbourne Street, Victoria, B.C.

---

The Immanuel Christian School of Aylmer will need a

**TEACHER**

for the primary grades for the school term beginning September 1969. Please send applications, stating qualifications and experience to the principal, William Hordyk, R.R. 1, Aylmer, Ontario.

---

The Centennial Christian School located at Terrace, B.C., Canada, requires

**ONE TEACHER**
for Grades 1 and 2, and
**ONE TEACHER**
for Grades 3 and 4, for 1969/70

school term. For further information please contact: Mr. Epp Talstra, 4715 Olson Avenue, Terrace, B.C.

---

Applications are invited for the position of teacher at

**CALVIN CHRISTIAN SCHOOL OF HAMILTON, ONT.**

We have vacancies in all levels. Consider the challenge of joining a large school in a growing university city. We especially seek men for the higher grades. Write for application form to Mr. R. Klapwyk, Principal Calvin Christian School, 547 West 5th St., Hamilton, Ont. (phone 385-2045).

---

**Want a rewarding experience? Don't be just another teacher — be THE other teacher.**

**Teach Grades 1-4 in the Galt Christian School. Teachers College applicants especially welcome.**

**Write Mr. R. Poortinga, Principal, 147 Glenmorris St., Galt, Ont.**

---

## QUALIFIED TEACHER AVAILABLE

Presently working at Christian High School in Curaçao, The Dutch West Indies.

24 years teaching experience.
Available appr. Aug. 1969.

Interested in position in one of the Southern Ontario Christian Schools.

Mr. H. J. van het Veld, Soldatenweg 5, Suffisant, Curaçao, The Dutch West Indies.

For references, contact Mr. J. J. Koning, 203 Duncan Rd., Thornhill, Ont.

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## *FROM THE BOOKSHELF*

George W. Knight, III, *The Faithful Sayings in the Pastoral Letters*, Kok, Kampen, 1968, XI and 162 pages.

George Knight is a minister in the Orthodox Presbyterian Church. The book is his dissertation submitted to the faculty of the Free University of Amsterdam. Mr. Knight obtained the degree of doctor in theology in September 1968.

As the reader may know, the expression "Faithful is the saying . . ." occurs five times in the New Testament, every time in the Pastoral Letters (I, II Timothy, Titus). What is this "saying?" Was Paul using a line from a hymn the Congregation used to sing, or part of a confession with which the people were acquainted? Why is this formula, "Faithful is the saying . . ." used only in the Pastoral Letters?

Two of the faithful sayings speak directly of our salvation in Christ (I Tim. 1:15, Titus 3:4-7), there are two sayings on the exercise and perseverance in godliness (I Tim. 4:8, II Tim. 2:11-13), while the last faithful saying is the most remarkable: "If a man seeks the office of a bishop, he desires a good work." (I Tim. 3:1).

The Rev. Knight has examined each of the sayings in five chapters of solid exegetical work. These five chapters constitute the body of the book. A chapter on the formula itself (with and without ". . . and worthy of full acceptation") precedes the exegetical study and a chapter with conclusions rounds it off.

This is not the place to enter into a detailed discussion. I must say that his exegesis of "washing of regeneration and renewal" (Titus 3:5) is the least convincing to me; and I should say that the parallel of Acts 14:21-23 as the scene of action that is reflected in the faithful sayings (p. 145) is the most helpful to me.

Andrew Kuyvenhoven

---

The Calvin Memorial Christian School of

**ST. CATHARINES**

requires:

French teacher (gr. 7-10)
Math and Science teacher (gr. 7-8)

One junior teacher,

commencing Sep. 1969. Applications are invited. Kindly direct inquiries to: John Stronks, principal, 300 Scott St., St. Catharines, Ont.

---

Applications are invited by the JOHN KNOX CHRISTIAN SCHOOL of BRAMPTON for a

**TEACHER**

for one of the senior grades. Please send applications stating qualifications and references to the principal Mr. H. Van Der Windt, 82 McLaughlin Rd. S., Brampton, Ont. Tel. 451-3236.

---

John Knox Christian School,

**CLARKSON, ONTARIO**

(between Hamilton and Toronto) For a rewarding teaching position in our well equipped school, please direct your enquiries to our principal, Mr. J. van Dijk, % John Knox Chr. School, Clarkson, Ont.

---

The St. Thomas Ebenezer Christian School will need a

**TEACHER**

for grades 3 & 4 for the '69-'70 schoolyear. Please send applications, stating qualifications and experience to the secretary, Mr. J. Groenenberg, 98 Park Ave., St. Thomas, Ont.

---

The John Knox Christian School of Woodstock, Ontario, will need

**A TEACHER**

for the '69-'70 schoolyear for one of the higher grades. Send your application to the principal, Mr. R. Vander Ploeg, 1045 Parkinson Rd., Woodstock, Ontario.

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Ottawa Chr. School needs

**ONE TEACHER**

for grades 3 and 4 for 1969/70 school year. Please send applications to Mr. E. Geertsema, principal, Box 5006, Stn. F, Ottawa, Ontario.

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Drayton Calvin Christian School needs

**TEACHERS**

for Sept. '69 in the primary and/or intermediate grades. Send applications to the Principal, Mr. H. Schaly, Box 141, Drayton, Ontario.

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The Toronto District Christian High School requires a

**PRINCIPAL**
**and**
**TEACHERS**

for physical education (boys, Latin and mathematics or science. Please send applications and references to Miss E. G. J. Masselink, P.O. Box 527, Woodbridge, Ont.

---

The expanding Edmonton Christian High School requires two qualified

**SCIENCE TEACHERS**

for the fall term. Anyone interested in teaching Math, Physics, Chemistry or Biology is requested to write to Mr. J. Tuininga, 14304 - 109 Avenue, Edmonton 50, Alberta or call collect (403) 454-9357 days, 484-6814 evenings.

---

**FRASER VALLEY**
Christian High School

with grades 8-12, and 14 rooms required for 1969-1970 qualified teachers in

**COMMERCE**
**PHYSICAL EDUCATION**
**(Boys and Girls)**
**FRENCH, ENGLISH/HISTORY**
**SCIENCE (BIOLOGY)**

Applications, stating qualifications, experience and references, to be sent to: Mr. H. K. Vandezande, Principal, 15353 - 92nd, Avenue, North Surrey, B.C.

---

The HAMILTON DISTRICT CHRISTIAN HIGH SCHOOL is in definite need of

**ADDITIONAL TEACHERS**

for the schoolyear 1969/1970, including a

**SCIENCE TEACHER**

If interested in a teaching position, please contact the Principal, Mr. P. J. Krosschell, 28 Athens St., Hamilton, Ont., phone 389-3411.

---

**London District Christian Secondary School**

will need a

**MATHEMATICS TEACHER**

for the schoolyear 1969/1970.

Please send inquiries or applications, stating qualifications, references, etc. to Mr. W. Drost, Principal, 243 Tremont Rd., London, Ont.

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## DATA CENTRE

| | |
|---|---|
| April 1 | 9.00 p.m. Mr. Reed Larson, on CHCH (Channel 11) on program "Under Attack". |
| April 6 | London TV-CFBL, Mr. Reed Larson, on program "Under Attack" (consult local station). |
| April 7 | Belleville Chr. Ref. Church. Indonesian Program. Canadian Home Bible League. |
| April 8 | Peterborough Chr. Ref. Church. Indonesian Program. Canadian Home Bible League. |
| April 8 | The Wheaton College Choir will present an evening of inspirational song in the Christian Reformed Church on Water St., Guelph, Ont. |
| April 9 | Lindsay Chr. Ref. Church. Indonesian Program. Canadian Home Bible League. |
| April 10 | Bowmanville Chr. Ref. Church. Indonesian Program. Canadian Home Bible League. |
| April 11 | Cobourg Chr. Ref. Church, Indonesian Program, Canadian Home Bible League. |
| April 11 | Netherlands Night (Rembrandt Tentoonstelling), Art Gallery, Toronto, 317 Dundas St. W. |
| April 12 | "Fryske Joun" at the Educational Centre in Hamilton, 8 p.m. See advertisements in next week's issue. |
| April 12 | Trenton Chr. Ref. Church. Indonesian Program. Canadian Home Bible League. |
| April 12 | Classis Hamilton Diaconal Conference, Burlington Chr. Ref. Church. Speaker: Rev. K. Hart of Ingersoll. |
| April 13 | Organ Concert by William VanderTuin and his blind son, at 3 p.m. in Grace Anglican Church, Brantford, Ont. |
| April 14 | Dr. Arnold De Graaff, Professor at Trinity College, will speak on "Get the Word!". New Westminster Chr. Ref. Church hall, Burnaby, B.C. |
| April 14 | "Christian's attitude towards his responsibility in the Word", Dr. Stanford Reid. Christian Education Centre, Hamilton. Sponsored by the CTUC. |
| April 14 | Regina TV-CKCK. Mr. Reed Larson, on program "Under Attack" (consult local station). |
| April 14 | Georgetown Chr. Ref. Church, Indonesian Program, Canadian Home Bible League. |
| April 14 | Meeting of the Dutch-Canadian Toronto Credit Union in Auditorium of Newmarket Chr. Ref. Church. |
| April 15 | Brampton Chr. Ref. Church, Indonesian Program, Canadian Home Bible League. |
| April 16 | Oshawa-Hebron Chr. Ref. Church, Indonesian Program, Canadian Home Bible League. |
| April 17 | Chatham-Grace Chr. Ref. Church, Indonesian Program, Canadian Home Bible League. |
| April 17 | Camp Rally of the Ont. Chr. Assn. for Exceptional Children, in Harold Lawson School, 1710 Ellesmere Rd., Toronto. |
| April 17 | Gerald Vandezande will be interviewed on radio station CFGM's hot-line show, "Harper's Heaven and Hell", from 7:00 to 8:00 p.m. CFGM is a Toronto station (1310 on the AM dial). |
| April 18 | 40th Anniversary of the First Hamilton Chr. Ref. Church. Public meeting at 8.15 p.m. in the church. |
| April 18 | Aylmer Chr. Ref. Church, Indonesian Program, Canadian Home Bible League. |
| April 19 | Semi-annual General Spring Meeting of the Ontario Alliance of Chr. Schools. Rehoboth Chr. Ref. ,Church Etobicoke, Toronto (West). |
| April 21 | Picton Chr. Ref. Church, Indonesian Program, Canadian Home Bible League. |
| April 22 | Calgary TV-CHCT, Mr. Reed Larson, on program "Under Attack" (consult local station). |
| April 23 | Mount Hamilton Chr. Ref. Church, Indonesian Program, Canadian Home Bible League. |
| April 24 | First Hamilton Chr. Ref. Church, Indonesian Program, Canadian Home Bible League. |
| April 25 | First Sarnia Chr. Ref. Church, Indonesian Program, Canadian Home Bible League. |
| April 25 | Compendium on "The Christian's Place in Canadian Politics" with Colin D. Gibson Esq., Member of Parliament and John R. Smith, Member of Ontario Provincial Parliament. Moderator Mr. John Vanderwoerd of Burlington. Sponsored by the Chr. Action Foundation in the Christian Education Centre, 521 West 5th Street, Hamilton, Ont. |
| April 26 | Annual Meeting Brampton I Youth Soc. in Central Peel Sec. School. |
| April 28 | London Chr Ref. Church. Indonesian Program. Canadian Home Bible League. |
| April 26 | Toronto:: National Convention of the CLAC. Speakers: Rev. Leslie K. Tarr, topic "Get with it!", and Dr. Arnold De Graaf, topic "Get the Word!". |
| April 29 | Medicine Hat TV-CHAT, Mr. Reed Larson, on program "Under Attack" (consult local station). |
| May 1 | Woodstock Chr. Ref. Church. Indonesian Program. Canadian Home Bible League. |
| May 3 | Bazaar sponsored by the Women's Guild of HDCHS in the Christian High School in Hamilton, Ont. 2 p.m. Proceeds for debt reduction High School. |
| May 16 | A.A.C.S. Rally in conjunction with the Annual Meeting, Calgary, Alta. Speaker Rev. B. J. Haan, Pres. Dordt College. |
| May 17 | A.A.C.S. Annual Meeting (Membership), Calgary, Alta. |
| July 1 - August 8 | The 1969 Summer School sponsored by the Ontario Alliance of Christian Schools will be held in the Hamilton District Christian High School. |
| July 2 - Aug. 8 | Christian Education Summer School in British Columbia, in Richmond, B.C. Lecturers Dr. G. Spykman and Dr. H. E. Runner. |

# With both feet on the ground

As Director of development for the Association for the Advancement of Christian Scholarship (A.A.C.S.). during the past four months, I have personally discussed Christian education with 800 fellow Christians. The results have been gratifying in that 365 of these people became members of the Association.

More significant however, were the many questions that came to the foreground in the course of these personal discussions. Misgivings about the necessity of christian education were voiced. To some, christian higher education is a luxury which we can ill afford at the present time. "We must," they say, "keep both feet on the ground."

This is not to say that Reformed people in Canada do not feel the need for christian education. The $8,232,000.00 they spend yearly on grade and high school education is testimony of their commitment. Reformed people are willing and "incidentally" able — but only when they see the need. Some have not yet seen the need for christian higher education. "Surely our students can stand on their own two feet when they get to the university," they say. A deceptively simple and appealing answer. But one that is incorrect for it is in the university that the most relentless spiritual battles are waged. At the university, the ultimate conflict between the word of man and the Word of God finds its sharpest expression. It is here, at the university, that the seed of the serpent does its finest piece of work. For what it accomplishes at the university *will bear its fruits* in colleges, high schools and grade schools. It will finally penetrate every area of our christian community.

With both feet on the ground! Indeed, with *both* feet on the ground let's look at the actual situation in which christian students find themselves. Summon the name of a student friend to mind and come with me on a question and answer trail that I am convinced will lead you, as it has me and thousands of your fellow christians, to see the *urgency* with which we must see our task in Christian Higher Education.

Q. How many Canadian students from Reformed background are presently studying at colleges and universities?

A. 885 — Academic year September 1968—May 1969.

Q. What institutions do they attend?

A. * 186 attended Calvin College in Grand Rapids, Michigan.

* 56 attended Dordt College in Sioux Centre, Iowa.

* 43 attend Trinity Christian College in Palos Heights (Chicago)

* 600 ATTEND SECULAR COLLEGES AND UNIVERSITIES IN CANADA.

Q. How many students from Reformed background will receive college and university degrees between 1968 and 1978?

A. Present trends indicate over 3,000.

Q. How many of these 3,000 will graduate from secular universities in Canada?

A. Present trends indicate over 2,000.

Q. Why do so many Reformed students attend secular colleges and universities in Canada when they could go to a Christian college in the United States?

A. Students themselves give the following reasons:

a) U.S. schools cannot give them adequate instructions in Canadian history, law, economics, politics and labour.

b) U.S. education degrees are not given full recognition by the Provincial Departments of Education in Canada. Teachers must take courses in Canada to receive full recognition.

c) Most outright financial support offered to Canadian students must be spent at Canadian colleges and universities.

Q. Why is it so dangerous for Reformed students to attend secular universities?

A. Because basic to our understanding of christian education is the belief that God's world cannot be understood correctly apart from God's Word. Basic to secular education and consequently to instruction in secular institutions of learning is the confession that the world — politically, historically, economically, socially, etc. — can be understood correctly without a firm acceptance of God's revelation of Himself, man and the world.

Q. How can the unbeliever answer question such as:
Who is man?
Where did he come from?
What is he doing here?
What is man's task on earth?
Where is he going after this life?
— without reference to the Word of God?

A. Having rejected the source of Truth, Jesus Christ, the unbeliever is completely dependent upon the imaginations of his own heart and thus he formulates "man-serving" answers.

Q. How many christian students are influenced by this non-christian education?

A. The influence of secular education is so great that a significant number of students with Reformed backgrounds have *abandoned* their faith in Jesus Christ. How Many? That's a difficult question and we want to be extremely careful not to give misleading information. We feel however that we must share the figures at our disposal with you to give you an indication of the seriousness of the secular university influence. THE FIGURES TABULATED FROM VARIOUS INFORMED SOURCES AND FROM PERSONAL CONTACTS WITH STUDENTS INDICATE THAT 3—4 OF EVERY 10 STUDENTS FROM REFORMED BACKGROUNDS NO LONGER CONFESS FAITH IN JESUS CHRIST. THAT WOULD PUT THE CROSS-CANADA FIGURE AT BETWEEN 180 AND 240 OF THOSE PRESENTLY STUDYING AT THE UNIVERSITIES. In addition, many of the remaining students question the possibility of giving academic expression to the christian faith.

**How many of these will graduate from secular universities in Canada?**

Q. Are secular universities solely responsible for students abandoning their faith?

A. No, the proclamation of the Word of God in church and christian upbringing in the home are *most* fundamental. But university education is a test of faith. Students must express their beliefs in their academic work. When students are told expression of the christian faith in academic work is un-scientific or foolish, if not impossible, they first begin to question the relevance of christianity to life. Abandonment of faith often follows questioning when meaningful christian answers cannot be given. Many students frankly admit that this has happened.

Q. What is most charcteristic of the spirit of unbelief at non-christian universities?

A. The *belief* that man is capable of understanding the world apart from God's revelation. God's Word is silenced on campus. Man is self-sufficient. He does not need anyone to instruct him in the Truth. This view is clearly evidenced in the flood of literature flowing from the pen of unbelievers. Just recently Dr. Leach, one of England's most noted anthropologists, wrote an article in the Saturday Evening Post entitled "We Scientists have the Right to Play God." Among other things he wrote "In traditional religion, morality was held to derive from God, but God was only credited with the authority to establish and enforce moral rules because He was also credited with supernatural powers of creation and destruction. Those powers have now been usurped by man, and he must take on the moral responsibility that goes with them." And the author believes he is right. Men must become gods.

Q. Is anything being done by our christian community in Canada to help our university students — future leaders in our community — in their plight?

A. Yes. Over the years the A.A.C.S. has sponsored numerous student study conferences to aid christian students in their attempt to relate the Word of God to their understanding of history, society, labour, science, politics, law and indeed *all* areas and all concerns of life. The enthusiastic response to these conferences indicated the need for more concentrated work with students.

Q. How does the A.A.C.S. meet the challenge?

A. In October of 1967 the Association opened its Toronto Institute for Christian Studies. The Institute is now staffed by three extremely competent and dedicated men: Dr. Hart who teaches philosophy, Dr. Olthuis who teaches ethics and Dr. Zylstra who teaches law and political science. This academic year Drs. Hart, Olthuis and Zylstra are teaching courses at all the big university

(Continued on next page)

## THE WORLD AROUND US

# The European Common Market

December 31, 1969 is the date when, according to the Treaty of Rome, the transitional period of the Common Market comes to a close. At the time that the ECM was created by the Treaty of Rome, it was envisioned that by this time there should be four common policies and five freedoms. There should be common policies for agriculture, competition, transport and foreign goods; there should be free movement of labour, goods, capital, the free establishment of companies, transferability of professional services, and fiscal harmony. It is quite obvious by now that by the end of this year the stipulated goals will not have been achieved. Some of the aims have been achieved: the free movement of labour and the right of companies to settle themselves in any ECM country is now a fact. The free movement of capital has been partly successful, although this is the first victim of monetary crises or economic difficulties, as France is presently demonstrating. The problem of transfer of services (e.g. making it possible for doctors trained in Hamburg to set up practices in Amsterdam or Milan) is still very complicated, but is possible. The common fiscal system is in effect, but only so far as indirect taxation is concerned. All six countries will be using VAT (value-added tax) even though the rates applied will vary tremendously.

Two other goals have been achieved: the customs union and the common agricultural policy. The customs union has brought an enormous increase in intra-community trade to the detriment of countries outside of the ECM. The common agricultural policy has also been very effective, but unfortunately the effect has been to increase the production of food so that now there are great surpluses, especially in butter, which cost millions to store. The planners in the ECM are placed before a dilemma; at present the dairy farmers are subsidized to the tune of $850 million a year, but the surplus in butter is at present 300,000 tons, and will likely reach 500,000 tons by the end of this year. Something obviously must be done to break the vicious circle. Dr. Mansholt, the Netherlands Agricultural Minister, has proposed that ten million acres of present farm land should be withdrawn and used for other purposes; many farmers would be given pensions, and others brought up to economic size. This would eventually bring down the subsidies paid to the farmers, but it would also cause tremendous upheavals, especially in Germany where there is a very strong farm lobby. So far the plan has not received much support, but it is not yet dead, and if no better proposal can be found it just may have to be implemented.

Although competition is wide open and companies can settle in any one of the ECM countries, there are still great difficulties. Mergers are still very difficult to work out, in part because national feeling is strong as de Gaulle showed in the case of the Fiat-Citroen merger. The merger did take place eventually, but the pressure put on the French company by the French government was extensive. Similarly, Germany prevented the Compagnie Francaise des Petroles to take over Gelsenberg, the German oil company. Few if any groups of companies have so far come together to carry out massive research programs so that they may compete with American companies in the coming decades. In sectors such as cars, electricals, and energy there is a multiplicity of companies in Europe and a multiplicity of legal obstacles that prevent them from getting together in mergers. There exist not only company law itself, but also patents, fiscal practices, technical regulations, and insurance and banking. In addition there is national pride, inertia, and woolly-mindedness which prevent small concerns combining into larger ones. Even such relatively simple problems as standardization of safety rules for cars, electrical appliances, etc., have not been solved; there are thousands of small variations between regulations applying in ECM countries that make it impossible to standardize parts, or simply prevent a company from exporting. There has been progress, but not enough.

Similar difficulties have cropped up in sharing atomic energy research, in joint space research and in building satellites. Europe would stand to gain a great deal from the development of atomic power for peaceful use, but lately the budget for Euratom has almost been halved, and the projects it is involved in can be opted out by most of the countries. The members of Euratom still have not agreed on the next five-year program, and seem to become increasingly absorbed in their own programs, rather than the joint one. Today, Britain is at least ten years ahead of the peaceful development of atomic power, especially in the field of reactors for the provision of electricity. It is unlikely, unless the member nations begin to work together, and this lead can be overcome by Euratom.

The intention behind the ECM was that a closer union between European countries should be achieved which would facilitate the economy of each member nation. But the process of consolidation cannot stop. In 1965 already steps were taken which would lead to a loose federalism, but France vetoed the idea, and has been a staunch opponent of this development ever since. But the ECM cannot stand still. Much closer budgetary and monetary cooperation must take place than has been the case so far. European companies must be built up if they are to withstand the challenge from the U.S. giants eager to step in and take over. Much of the highly technical and expensive research must be assisted by the respective governments of the ECM nations; which means that governments must be prepared to sacrifice national short-term gains — and in some cases sovereignty.

If the ECM is to continue to grow, it will become necessary to share in the development and production of defense materials. Since these are so complex, it follows that computer industries and nuclear weapons will also be constructed on a joint basis; this in turn, presupposes a common defense policy and therefore a common foreign policy. Once this has advanced to this point, a federal political institution will almost certainly be in operation. And here, on this point, the ECM countries differ greatly in their thinking. President de Gaulle has consistently vetoed any steps that look as if they may lead to some sort of federal unity. When the Belgian Foreign Minister Pierre Harmel proposed to discuss with Britain topics like foreign and defense policy and technical cooperation, he incurred de Gaulle's wrath. Not just because it seemed to open a back door for Britain to get into the ECM, but also because it could lead to the breakdown of *l'Europe des patries*. On this point de Gaulle has always been intransigent; he does not want to see a superstructure of government sitting in Brussels which can decide policy for the ECM countries which the national governments have to follow.

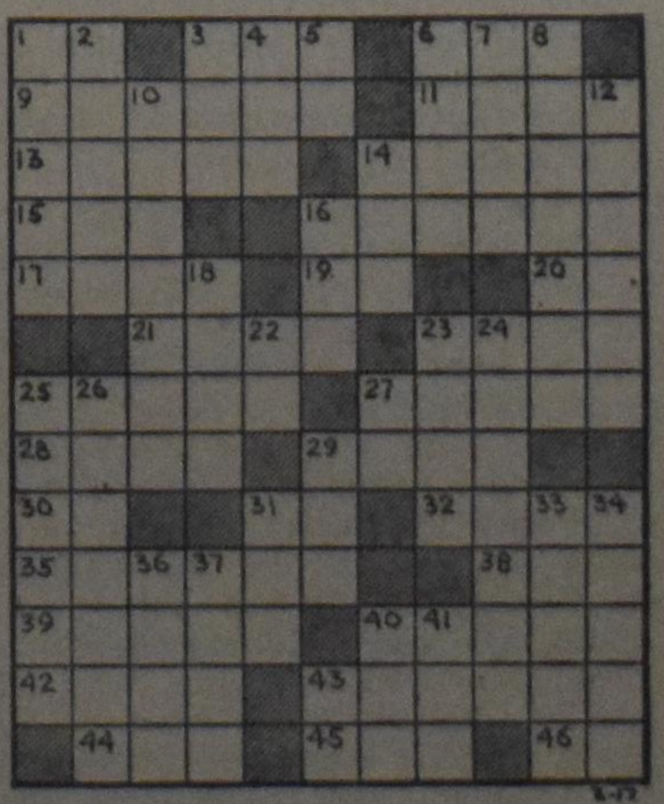
De Gaulle is too much a man of the old school of nationalism to be able to accept the new ideas of internationalism. In this respect he is still a man of the forties thinking in terms of national boundaries, distinct national states, and working for the good of his own country first and foremost. Today France is the dominant partner in the ECM; if Britain would come in, this may change and de Gaulle is not about to take the chance. It is not likely that the ECM will break up under the current stalemate, but neither is it likely to grow very fast. As de Gaulle is emphasizing national causes more and more, other ECM countries will either turn against France, or will begin to stress their own nationalism. This will have a very harmful effect on the ECM which began as a forward and outward looking idea of international cooperation.

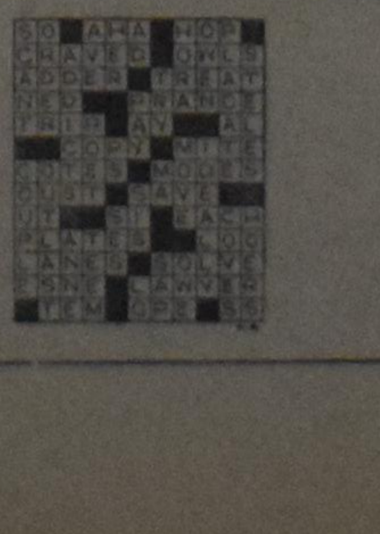
J. J. Bout

# CROSSWORD PUZZLE

**ACROSS**
1. Thus
3. Triumphant exclamation
6. Dance
9. Longed for, as candy
11. Nocturnal birds
13. Viper
14. Halloween choice
15. Boy's nickname
16. Caper or strut
17. Misstep
19. Affirmative vote
20. Indian mulberry
21. Facsimile
23. Particle
25. Pigeon shelters
27. Fashions
28. Put out
29. Economize
30. Guido's lowest note
31. Silicon symbol
32. All, considered one by one
35. Dishes
38. Card game
39. Highway divisions
40. Clear up
42. Anglo-Saxon serf
43. Attorney
44. Evening sun god
45. Open: poet.
46. Diamond position: abbr.

**DOWN**
1. Meager
2. Directive
3. Roman greeting
4. Pronoun
5. Public notice
6. Book of hours
7. Author of "South of the Sun"
8. To appease
10. Drug users
12. Pillars of stone
14. Attempt
16. Wages
18. Bard
22. Addition to a letter: abbr.
23. Change residence
24. Perfectly
25. Yoke
26. To survive
27. A kettle
29. Little girl
31. French pronoun
33. Sheltered inlets
34. Cultivators
36. Boleyn
37. Abound
40. Weaken
41. To be in debt
43. Behold





**SOLUTION to previous Crossword Puzzle**

## With both feet on the ground

(Continued from page 9)

centers in western and eastern Canada.

The alarming state of affairs of Reformed students at the universities is reflected in the relatively poor turn-out at many student courses. On the whole the students who do respond are enthusiastic about the Biblical freshness and dynamic of the course material presented. The primary concern is to help the students understand the related-ness of God's Word to their studies. In short, to help them formulate a christian world-and-life view so that on the basis of this perspective they can critically evaluate such non-christian views as existentialism, positivism, behaviorism, phenomenology, pragmatism, materialism, communism and capitalism.

Q. Why this fuss about a christian world-and-life view? Isn't it sufficient that our students accept the Word of God as Word of God?

A. That depends on what we understand by the Word of God. If we understand the Word to be a number of propositions which can be accepted or rejected, then it is not enough. If, however, we understand by the Word of God that unified, powerful revelation which gives *direction* to our lives, yes, then it is sufficient that our students accept the Word of God as Word of God. This means, of course, that God's Word is obediently permitted to give *direction* to our lives as we live politically, socially and economically. Then God's Word is also permitted to give *direction* to our studies. All of this would arise out of and give rise to a christian world-and-life view. But this is precisely what does *not* happen at the non-christian university. God's Word is discarded as irrelevant. Man must find his own direction (which is always away from God). Here lies the heart of the problem for many of our students. They ask: "What good is it to believe in God the Creator and Jesus Christ the Redeemer when They are not permitted to say anything about life anyways?"

Q. What influence does the "Philosophy of The Law Idea" hold in the A.A.C.S.?

A. It is no more than a christianly forged tool in the line of Augustine-Calvin-Kuyper. As a man-devised system it stands to be corrected in the light of the Word of God. Nevertheless, it is a human attempt to let God's Word speak to our understanding of His creation. To our knowledge, it is the only philosophy which takes the biblical revelation of creation, man's fall into sin and redemption through Jesus Christ seriously.

Q. In what other ways has the A.A.C.S. assisted students in their struggle to come to a Reformational understanding of academic life?

A. During the past thirteen years, the A.A.C.S. has published 20 books in its perspective series. These books represent attempts to make a beginning contribution towards a christian understanding of working academically in the various disciplines. Our students deserve much more.

Q. Is it financially responsible to work towards the establishment of a "christian university" in Canada at the present time?

A. No, not if we understand by "christian university" a multi-million dollar complex which is going to cost millions of dollars to operate every year.

Q. What does the A.A.C.S. understand by "christian university"?

A. In the present context the term "christian university" means the effective presence of a body of christian scholars working communally to arrive at a biblically directed perspective in the entire field of learning, in particular in the foundations of learning. We believe that in this primary sense a christian university can be developed even without extensive and expensive facilities.

Q. What is the budget of the Association at the present time?

A. Just a little in excess of $100,000 or $6.75 a year for every Reformed family in Canada.

Q. If every Reformed family in Canada became a member of the A.A.C.S., what would its yearly income be?

A. Just a little shy of $400,000.

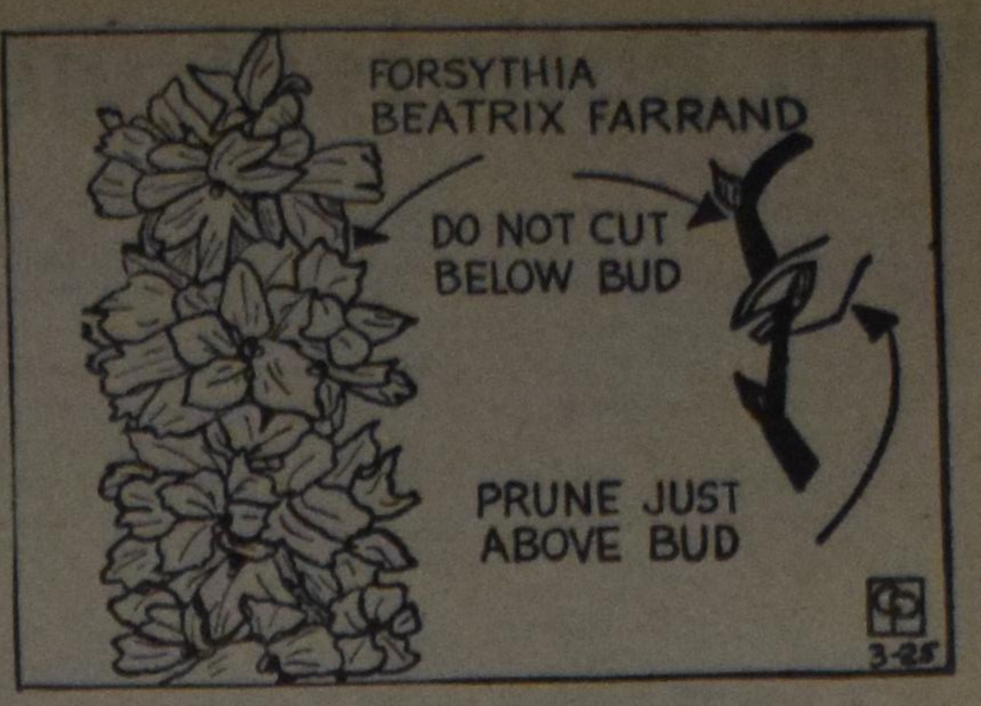
Q. What would the A.A.C.S. do with a yearly income of $400,000?

A. It would engage many more competent scholars to engage in teaching, research and writing activity aimed at helping the more than 2,000 Reformed students who will receive a university degree between '68-'78 come to a biblical perspective on life so that as christian educators, economists, lawyers, doctors, statemen and social workers, they will be prepared to make a positive, christian contribution to the Canadian nation in which they live.

Q. Is the A.A.C.S. interested in working only with Reformed students?

A. No, we are also deeply interested in working with students from other evangelical backgrounds but before we can expand our services in that direction we must establish a strong base of support among our Reformed people who are most receptive to this work at the present time.

John Hultink,
Director of Development —
A.A.C.S.




## A Touch of Gold

By EDNA HALLIDAY
*Distributed by Central Press Association*

FOR A VIVID display of yellow flowers in early spring, no shrub can compete with the forsythia. It will grow in sun or shade and is very hardy. There are several types available for varied purposes. Some are quite upright in their growth, others more drooping, and some more trailing.

It is interesting to have different varieties of forsythia to get various shades of yellow.

As shown in the accompanying GARDEN-GRAPH, Beatrix Farrand has very large flowers, more than 2 inches in diameter and of a deep golden color with orange marking on the throat. This is vigorous growing forsythia of 6' to 8' in height and one of the hardiest.

Spring Glory, well named, has large, pale yellow flowers which completely smother its branches.

There are many other fine varieties to choose from. At this time of year our homes are made more beautiful with forced forsythia branches.

Frequently forsythia takes a notion to become a vine. Some gardeners train it in espalier fashion on a wall.

Do not prune forsythia in the fall or early spring—only after it has finished blooming.

As shown, when the tops of branches are pruned, that stubby look can be avoided by cutting above an eye or bud. New growth will develop at this point.

Also remove any dead wood and cut out some older, woody branches at ground level.

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CHILDREN'S STORY by Mrs. B. Hosmar

# SOME ADVENTURES OF DANNY AND RONALD

### CHAPTER 2

### TIPPY IS LOST

It was Saturday afternoon now, and almost five o'clock.

It had been a busy day for the whole family. At ten o'clock Daddy had left with Uncle Fred, and when he kissed the boys good-bye, he whispered in their ears: "Remember now, you are my two big sons," and that had stopped the boys from crying. You have to be brave, when you have to take care of your mother and your little sister. An hour later Mother, Ronald, Danny and Jenny were back from the hospital themselves, after having had their X-rays taken. That went fast and they were all through in no time. Only Jenny had cried a little; the big X-ray machine had frightened her. "Go away, go away," she kept telling the nurse, but when she got a big red lollipop she was so surprised that she stopped crying.

After lunch the boys went skating at the gravelpit with the twins, but at four o'clock they went home because mother wanted them to clean the doghouse, and to give Tippy his weekly bath. The boys loved doing that, but not Tippy, the dog. As soon as she saw the pail of water on Saturday afternoon she would start to whimper. "Tippy is really a coward when it comes to having a bath," Ronald often said, "you'd think she would love to get washed with some nice, warm water, and afterwards to be dried with towels, and to have her nice long hair brushed, but instead she pretends she's afraid of water." But now it was already five o'clock, the doghouse had clean, fresh straw but nobody knew where Tippy was. "When did you see her last?" mother asked. "It's strange, her dinner is still in the bowl. Where could she be?"

"I saw her last when we went to the hospital," Ronald answered, "she was playing with an old tin can in the backyard."

"Well, I think you boys should start looking. Tippy always comes home for dinner. Maybe something happened to her," mother said. "Maybe the twins could go with you boys, and you'll have a better chance of finding her."

"I'll take my bike, and take the road to the gravelpit, you better take the road to the school, and the twins could maybe look around the neighbourhood," Ronald decided. "Come on Dan, let's go."

"I'll go and get the twins first," Danny replied as he went to the garage to get his bike. The twins, Wally and Johnnie, immediately agreed that they would start looking too, and soon everybody was searching for the lost dog. It's strange, Ronald kept thinking, Tippy has never done this before, could it be, . . . could it be, . . . yes, that was possible, could it be that she had wanted to follow Daddy, when he left this morning? Tippy often followed Dad when he left for work in his car, but she always came back soon afterwards. Maybe she had followed the car, and maybe she had become lost when she tried to find the way home again. The more Ronald thought about it, the more he became convinced that this was what had happened. And then he suddenly knew what he had to do. Yes, that was a good idea, he would go to the police station and ask for help. After all, the police were always ready to help when somebody was lost, and Ronald was sure they would also be willing to help when that somebody was a cute little dog.

"Well, what can we do for you?" asked a friendly policeman, when Ronald entered the door breathlessly. "You aren't here to report an accident or to pay a fine, are you?"

"No, it's not that," panted Ronald. "It's our dog, she's lost. Nobody has seen her since this morning, since my father left for the hospital, eighty miles away from here, and I think she tried to follow the car, and got lost, and it will soon be dark, and she had nothing to eat all day, and . . . ."

"Alright, I get the picture. You must be one of the Johnson boys, I know your father, and you sure look like him" the policeman interrupted Ronald smilingly. "And now I suppose you want us to help you find your dog, right?"

"Well, . . ." Ronald said slowly, "I guess that's why I'm here, I had hoped you would help us." The policeman went into another room for a minute, and Ronald could hear that he was talking to someone. When he came out again he had his coat on, and patted Ronald on the shoulder. "We can't really look for every lost dog that's reported, but my boss said we could make an exception, because your father can't help you now. How would you like to come with me in the patrolcar, you can open the window and I'll drive slowly into the direction your father took this morning, while you keep calling her?"

"Boy, I sure would like that!" Ronald grinned, "I've never had a ride in a policecar before, I wish my friends could see me!" Slowly they drove, all the time looking for the lost dog. But no trace of Tippy, no matter how loudly Ronald called and whistled. The road was getting lonelier, with only a few farmhouses here and there, and it was getting quite dark by now.

"Well, I don't know," said Ronald's new friend slowly, "but I guess we'll have to go back pretty soon. I don't see your dog anywhere, and who knows, maybe your brother and his friends already found her, maybe she's already home."

"I sure hope so," Ronald sighed.

Just then the car stopped suddenly. "What's that, over there in that field near that tree?" the policeman asked excitedly. "I'm sure that's some kind of an animal, I can see it move, but why doesn't it come closer?"

Let's go and look!" Ronald shouted, and they both ran as fast as they could to the thing they saw in the field. "Oh, it's Tippy, it's Tippy," cried Ronald "I recognize her whimpering. That's how she carries on when she get's her bath. But what's happened to her, why doesn't she run to meet me?"

"It's easy to see why not, look at her left paw," answered the man, as he knelt beside the frightened little dog. "Look, her paw is caught in a trap, it must be a rabbit trap, which somebody put there, only we'll never find out who. Poor little thing, she must have been here all day, she's shivering ,and her leg is bleeding a little." Quickly he took a sharp knife from his pocket, and "snap," the wire was cut and Tippy was free. She whimpered and yelped and licked Ronald's face over and over again, while Ronald patted her and talked to her. "Let's see how bad her leg is," said the policeman as he took Tippy from Ronald and examined her. "I don't believe it's serious, just a little cut where the wire cut into her flesh. Let's go to the car where I have a First Aid kit, and some salve and a bandage will fix her up." Soon they were on their way home, Tippy on Ronald's knee, and Ronald felt as if he wanted to sing.

"Thank you very much," he said to the policeman. "When you get to our house, would you like to come in, I'm sure my mother would like to see you."

"Well, I guess I can spare a few more minutes," laughed the policeman as they entered the driveway.

The door of the house opened before the two had gotten out of the car, and three anxious faces looked at Ronald and the man beside him.

"Did you find Tippy, we didn't" the twins and Danny exclaimed almost at the same time, before they saw something black wriggling in Ronald's arms and they heard the familiar "Arf, arf." And before anybody could stop her, Tippy took a big jump and started licking Danny's face. Everybody started to talk and ask questions at once, Tippy barked, and yelped, little Jenny appeared in the doorway and commanded in her small voice: "Shut the door, pease," and then, above all the noise and confusion Mother's voice was heard: "Ronald, please come in with the policeman, it's warm inside," and soon everybody sat down in the livingroom, while Tippy was in the kitchen eating a huge bowlful of dogfood. Mother made a cup of coffee for the policeman and herself, while the boys and Jenny had hot chocolate, and Ronald started telling how they found Tippy.

Mother shook her head. "That silly little dog," she said. "Who would have thought she would follow her master. Aren't we glad she was found? She could have frozen to death if she had stayed outside in that trap all night."

"Well, I must go," said the policeman after he finished his coffee. "Do all these boys belong to your family, Mrs. Johnson?"

"No, not the twins," mother smiled. "They must go home now. They live down the road and helped our boys in the search for Tippy." She went to the bedroom, and came back a minute later with her wallet in her hands. "Here boys, here's a quarter for each one of you, for helping us out."

"Well, and I bet the twins won't mind it a bit if I drive them home in my patrolcar," the policeman laughed.

"Yippee," shouted the twins and in less than a minute they had their coats and boots on and ran outside, while mother thanked the policeman once more for his help.

"Now you boys must go and take your bath quickly, we'll forget about Tippy's bath this week," mother ordered, "and I'll make supper. Remember, it's Saturday night, time for our "After-supper-party!"

"Are we still going to have that every Saturday night, now that Daddy is in the hospital?" Danny wanted to know.

"Of course," mother smiled, "what do you think, that's what Daddy wants us to have, even if he isn't with us."

Ronald and Danny wasted no time getting cleaned up, for Saturday night was the best night of the week. Mother and father always let them stay up an hour longer than usual, and mother would have potato chips and cookies and coke on the livingroom table. They always played games together or read their new librarybooks, but tonight they did something different: they started to write Daddy a letter.

"I want to tell Daddy all about Tippy," Ronald said, as he got his pencil and paper ready."

"And I'll draw a patrolcar and colour it for him," Danny added.

"Me too," piped little Jenny, and mother gave her some paper and crayons, and pretty soon the whole family was busy, for mother was also writing to Daddy.

"Boys, we won't forget to pray for Daddy, and for all the sick people, won't we?," mother asked later, as she tucked her boys in for the night.

"Of course not, and we'll also thank God for bringing Tippy back to us," Ronald said sleepily. "You know mom, I think we'll get used to Daddy being away, but I have a plan."

"What's this big plan of yours, Ronald?" asked mummy.

"Danny and I could try to do some work for the neighbours, like running errands, or shoveling snow, and then maybe they could pay us a little money. We could save that and buy a real nice gift for Daddy. How about that?"

"That's a great idea," mother answered. "You both know of course that children under twelve are not allowed to visit patients in hospitals, but I'm sure you are allowed to be outside, and when you have enough money saved, I'll take you both on Saturday. We'll ask Daddy to stand in front of the window, and then you can talk to him and watch him while he's opening his present."

"I'm going to start making money to-morrow" Danny exclaimed. "I'll ask the neighbours if I can go to the store for them."

"To-morrow is Sunday, silly," Ronald corrected him. "We're going to Sundayschool to-morrow, you'll have to wait a day longer."

"Well, so what, then I'll wait till Monday, and I bet I'll save more money than you will," Danny teased.

But before Ronald could think of another smart answer, mother turned off the light, and said: "And now boys, I don't want to hear any more talking, it's past bedtime!" And when mother talked in that way, her sons knew that she meant business, and a few minutes later they were sound asleep.

(To be continued)

# CLASSIFIED ADS

Pay your advertisement when you send it in. See our standard-rates below:

| | |
|---|---|
| Birth-announcements | $4.00 |
| Engagement-announcements | $4.00 |
| Marriage en anniversaries | $6.00 |
| Notifications of death | $5.00 |

"For Sale" and "Want" advertisements up to 30 words $4.00. Every word more 15¢.

For "letters under number" 50¢ extra.

Send your payment together with your ad to:

***Calvinist-Contact***
**Box 312, Station B,**
**Hamilton, Ont.**

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With thankfulness to the Lord, the Giver of life, we are happy to announce the birth of our daughter, whom He entrusted to our care

ARLENE ELISABETH

Born: March 22, 1969.

Mr. and Mrs. Casey Bos.

R.R. # 4,
Acton, Ont.

---

With thanks to God and great joy we like to announce the birth of a baby girl

TINA JANE

A sister for Henry
Albert
Alan
Renee.

John and Willy Janssen.

R.R. 2, Wellandport, Ont.
March 27, 1969.

---

D.V. on April 18th, 1969, our beloved parents

BOUKE VEENSTRA
and
WIETSKE VEENSTRA—
DYKSTRA

hope to celebrate their 40th wedding anniversary with their children and grandchildren.

May the Lord grant them many more years of health and happiness.

Their thankful children:
Yvonne and Bob Dijkstra, Picture Butte Alta.
Ted and Margo Veenstra, North Burnaby, B.C.
Olga and John Van Dam, Redcliff, Alta.
Anna and Fred Oegema, Edmonton, Alta.
Lloyd and Lorna Veenstra, Medicine Hat, Alta.
Jim Veenstra and fiancée Janice Gamble, Calgary, Alta.
Wendy B. Veenstra and fiancée Ron Blankenspoor, Sioux Centre, Iowa.
and 15 grandchildren.

Box 121, Redcliff, Alberta.

---

The Lord willing, on Easter Sunday, April 6, 1969 our parents

SYE VANDERMEER
and
YEKE VANDERMEER—
TERPSTRA

hope to celebrate their 25th wedding anniversary.

Their thankful children:
Claudia.
Jane.
Clarence.
Grace.
John.
Jack.

4295 Arthur Drive,
Ladner, B.C.

---

Young gentleman, 23, would like to

CORRESPOND

with girl between 18-23. Letters under No. 2141, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

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Lady, Chr. Ref., would like to meet a

GENTLEMAN

30-40 years of age. Please write to # 2140, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

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The Jarvis Young People wish to invite you

ROLLER SKATING

on Thursday, April 3rd at the Roller Drome in Simcoe from 7.30 to 10.30. Everyone is welcome to come.

---

For rent: One bedroom,

UPPER DUPLEX

Large livingroom and kitchen,, very well kept. Located on Highway 8, west of Winona. Phone 643-3203 or write Box 451, Winona, Ont.

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The Library of the First Chr. Ref. Church of Brampton, Ont. would like to

EXCHANGE DUTCH BOOKS

If interested please call Mrs. J. Vander Heide, 40 Woodward Ave., Brampton, Ont.

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HOUSE ORGAN FOR SALE

Phone Hamilton 549-9745 after 6 p.m.

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Wanted an

EXPERIENCED BAKER

Apply in person or in writing. Queenston Bakery, 27½ Quenston St., St. Catharines, Ont. Phone 684-9112.

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For sale:

DELICATESSEN SHOP

located in modern-renovated building, retailing in Dutch and German products. Good clientele and excellent tourist trade. Located in Eastern Ontario town. Must be seen to be appreciated. For further information write Box 2128, % Calvinist-Contact, Station B, Hamilton, Ont.

---

GOOD DAIRY MAN WANTED

in the Fraser Valley, house free, four bedrooms. Excellent wages. Also a single or young couple wanted. Please write Mr. S. Floris, 19623 - 56 Ave., Langley, B.C., ph. 534-6476.

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ATTENTION, MINISTERS

of the Christian Ref. Church. If you are planning to spend your summer holidays in beautiful Eastern Ontario near the Nation's Capital and Upper Canada Village, and are willing to preach for us one or more of the following Sundays: July 20, 27, Aug. 3, 10 and 17, please contact the consistory of the Chr. Ref. Church of Williamsburg, Ont. Clerk W. Harbers, R.R. 1, Brinston, Ont.

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WHICH GIRL

would like to help us in a house with light housework. Two small boys. Live in or out. Weekends off. If interested please write or phone G. J. Hofland, RR 1, Jordan Station, Ont. 562-5520.

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FOR SALE

**Highway Broiler Farm**

Quota 65,000. New barn and equipment. $35,000 down will handle. Good terms. Excellent contract. Call

JOHN MASSELINK
757-3641,

**William Allan, Realtor**
LTD.,
1698 Eglinton East, Toronto, Ont.

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## NIAGARA AREA FARMS

DAIRY farm, 110 acres, fully stocked & equipped, 2 silos, 16 x 35, 10 x 35, large dairy barn with barn cleaner, 43 milking cows, 8 bred heifers, 8 open heifers, 2 tractors, full line machinery, 5-bedroom home with conveniences. 1,222 pound daily milk quota. Listed at $100,000 with $25,000 down. Evgs. Clarence Posthumus, Dunnville 774-4804.

DAIRY farm, 125 acres, fully stocked & equipped, new barn with stable cleaner, 4 bedroom home, 27 head of dairy cattle, full line machinery, 460 pound daily quota. Evgs. Paul Koczula, Welland 735- 0594.

65 acres MIXED farm, 8-room home, block barn 100 x 30, suitable for beef or pigs, tractor with machinery, 10 pigs, 4 cows, 4 calves. Only $28,000 with $5,000 down. Evgs. Mike Dzugan, Welland 732-1424.

30 ACRES, Port Colborne area, 2 barns 25 x 30, 35 x 40, ideal for hogs, excellent 5-bedroom home, good machinery, corner farm, large paved road frontage. Only $10,000 down. Evgs. John Dugan, Welland 732-1536.

50 ACRES, Wainfleet township, excellent sandy loam, good home, small orchard. Opened for offers, one open mortgage back to vendor. Evgs. Harry Zomer, Welland 735-2754.

**GEO. DUGAN REALTIES LTD.**
REAL ESTATE BROKER
193 MAIN ST. E.,
WELLAND, ONT. - 732-7517

---

## 275 Acre Dairy Farm

met melk contract aan Highway, grote barns, barn cleaner, varkenshok, silo, 3 slaapkamer huis, Holstein vee, alle nodige machines, kleigrond, 6 mijl vanaf kerk. $92,000 vraagprijs. $30.000 down.

**Jack Bylsma**
REALTOR
1607 King St. East, Hamilton, Ont.
Phone LI 9-3894

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## REFUND

Als U — ook al is dat lang geleden — een Rentekaart hebt gehad, is het voor U van belang te weten of U een afkoopsom zult krijgen en wat U moet doen. Zendt Uw naam, adres en $4.00 naar:

AFKOOP RENTEKAART SERVICES
P.O. Box 306, Rexdale, Ont.

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## POULTRY PROPERTIES

BROILER AND LAYER

Ontario broiler properties — quotas all the way from 9,825 to 60,000 — some fully specialized, some with crop land and cattle stabling as well — Central and Western Ontario and Niagara District situations — wide selection of sizes, prices, locations. Discuss your requirements with Fred Bray — lifetime poultry experience, unusually broad contacts, knowledge of values . . . Half dozen cage layer plants offer you wide choice in that line, too.

FRED BRAY
**KERN Real Estate**
665 James South, Hamilton
389-1381 or (home) 389-0344

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## FARMS

160 acres. 8-room house, barns 40 x 60 and 40 x 40. 2 silos, milkhouse, bulkcooler. 38 milkcows. 35 heifers and steers.

160 acres. 9-room house, barns 50 x 50, 30 x 30, 55 x 55. Drilled well. Stable cleaner. 20 milkcows. All the implements.

100 acres. 8-room house, barn 36 x 111. Sow and pig barn 64 x 24, Drilled well. New silo. 32 milkcows, 28 heifers. Alle the implements. Stable cleaner.

200 acres. 9-room brick home, barn rebuilt for 6,000 hens. Drilled well, 1 mile from Town.

155 acres, 9-room house, barn 30 x 120, rebuilt for 500 hogs.

**C. Buruma**
R.R. 2, Clinton, Ont. 482-3287
Salesman for
**K. W. COLQUHOUN**
CLINTON, ONT.

---

## PROFITABLE BUSINESS

Busy feed mill, feed dealership, seed cleaning plant, in good Central Ontario farming district, outside urban development area. Offer includes four trucks, two with blower — which indicates how busy it is! Financial statement (available) showh high profit after full depreciation.

FRED BRAY
**KERN Real Estate**
665 James South, Hamilton
389-1381 or (home) 389-0344

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## FARMS

233 acres, two homes, two barns with silos, a very good farm for $80,000.

210 acres, 190 acres workable, stucco house, good barn, 60 steel stanchions and stable cleaner. Price at $100,000.

150 acres, 100 acres workable, barn 100 x 60, 9 room brick home. Price at $32,000.

100 acres, red brick home with good barn. Price at $38,500.

100 acres at the edge of a village, four-bedroom home. Price $38,000. Many more farms to choose from.

JAKE FEENSTRA
**DANI**
**Real Estate Limited**
WOODSTOCK, ONT.
537-6601 or at home 539-9200.

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## Afkoop Rentekaarten Verzekering

Mocht U nadere inlichtingen wensen, laat ons deze voor U behartigen, zoals velen reeds gedaan hebben.

Zend Uw naam en adres, alsmede $2.— aan

**T. C. WENDEL, P.O. Box 84, Brampton, Ont.**

en U ontvangt compleet informatie en formulieren.

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# SALEM CHRISTIAN SANITARIUM ASS.

The Board of Trustees of Salem is more than happy to again draw the attention to the camp for mentally retarded children, organized by the Ontario Christian Association for Exceptional Children.

The following article is written by Reverend James Reese, who is President of the O.C.A.E.C. In a later issue we hope to show what such a camp can do for these handicapped children.

### SUMMER CAMP FOR RETARDED CHILDREN

The Ontario Christian Association for Exceptional Children is pleased to announce plans for another summer of specialized Christian camping for retarded children. A new campsite has been chosen in order to accomodate more children more adequately. Camp Oak-a-lea, near Vankoughnet, Ontario, is a beautiful new camp which offers many wonderful opportunities for a staff of 40 to minister to 60 campers.

Several staff members and campers were involved in last year's camp who first were introduced to the program through the Calvinist-Contact and members of Salem. Among those returning this summer is Miss Rena Kreeft, student at Calvin College, who will again serve as Director of Handcraft. Positions are still open for several young men, 17 or older, who possess a keen, positive Christian witness, to serve as counsellors.

This summer's camp will again be for two weeks, July 28 to August 8. Staff members will arrive July 26 for staff orientation. Descriptive camp folders and camper or staff application forms are available by writing Rev. James Reese, Camp Co-ordinator, Box 100, Milton, Ontario.

On Friday, April 18 at 7:30 all are cordially invited to attend the Annual Camp Rally in Toronto. The meeting will be held at the Harold Lawson School for Retarded Children, 1710 Ellesmere Road (South of 401, ½ mile on Markham Road and West ¾ mile on Ellesmere). Reports by the staff, pictures of last year's camp, plans for this year, and a presentation by Rev. Terry Bachur on "Reaching the Retarded for Christ" will be highlighted in the informal fireside program. Refreshments will be served. This meeting will be of special interest to parents, ministers, educators and other friends of retarded children.

---

## Still looking for a Farm?

We have a good selection, with or without milk contract, cash crop or beef, as low as $10,000 down. Also we are looking for good farms. Contact

ALBERT VANDERKOOI
at
**DANI**
**Real Estate Limited**
WOODSTOCK, ONT.
537-6601 or at home 423-6443

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## EARLIER MAILING CALVINIST-CONTACT

The many complaints which we received recently, have compelled us to take some measures for improvement.

It appeared that all the complaints were caused by the mail. Due to the 5-day-week, our paper has to be mailed earlier. From now on we will mail Calvinist-Contact on FRIDAYS. We hope that in so doing all our subscribers will have the paper before the next Sunday.

We call upon our advertisers to send in their advertisements early. Not later than Thursday before 10 a.m. we can accept classified ads, but the bigger ads should be in our possession Tuesday afternoon or Wednesday morning.

To make this change possible we mailed this issue a few days later. We trust that from now on the complaints will disappear and that our subscribers will have their paper in the mailbox on time.

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## VERVROEGDE MAILING CALVINIST-CONTACT

De vele klachten, die wij de laatste tijd gekregen hebben over het bezorgen van ons blad, hebben ons er toe gebracht maatregelen te nemen.

Het bleek, dat alle klachten terug te brengen zijn tot de posterijen. Door het invoeren van de week van 5 dagen, moet ons blad eerder ter post bezorgd worden. Vandaar dat wij nu VRIJDAGS ons blad zullen posten, waardoor hopelijk alle abonnees het blad in de loop van de volgende week in hun bezit hebben.

Wij doen een beroep op onze adverteerders, dat zij hun advertenties vroegtijdig opgeven. Uiterlijk Donderdagmorgen vóór 10 uur kunnen wij nog de z.g. "classified ads" aannemen, doch handels-annonces moeten bij ons binnen zijn Dinsdagmiddag of uiterlijk Woensdagmorgen.

Om deze verandering mogelijk te maken verzonden we dit nummer enige dagen later. Wij vertrouwen, dat de klachten hierdoor zullen verdwijnen en dat onze abonnees hun krant op tijd in hun mailbox vinden.

---

For Sale

## VEGETABLE & HOG FARM

WATERDOWN AREA. 7 miles from HAMILTON.

50 acres. First class marketgarden. Tile drained. All land workable. 3 acres asperges. Cucumber and tomato contracts available.

Large barn with new roof. 100′ x 30′. Also silo. Implement barn.

Ideal for hogs. Lots of water, also for irrigation.

Beautiful brand new house, 4 bedrooms. Double garage.

This farm has also good development opportunities.

Asking only $65,000; about $15,000 down.

If desired more land available up to 80 acres, or with less land whatever suitable.

Phone FRED HAGEMAN, 689-4382, R.R. 1, Waterdown, Ont.

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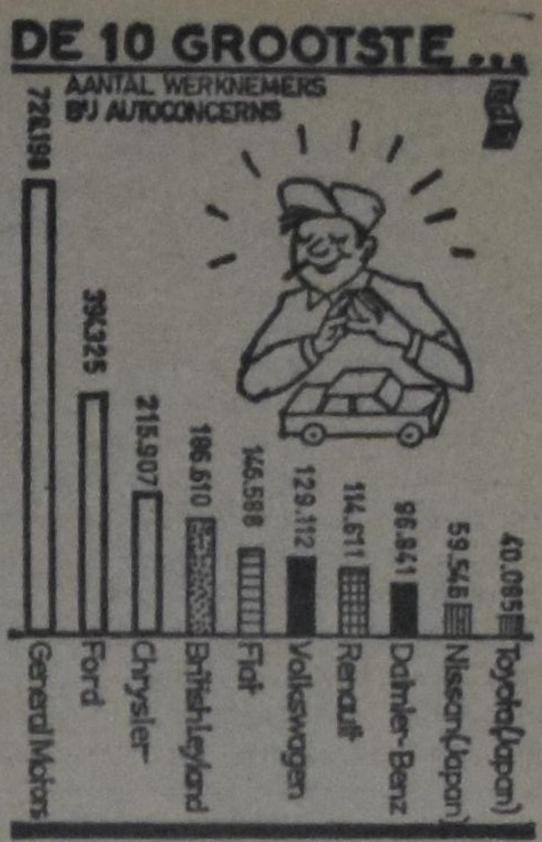


## In tien autoconcerns werken thans totaal 2 miljoen mensen

De grafiek geeft voor 1967 een overzicht van de tien grootste werkgevers in de autoindustrie. De grootste werkgever Amerikaanse General Motors, heeft bijna 729.000 mensen in dienst, dat is ruim het inwonertal van Den Haag.

General Motors heeft uiteraard ook de grootste jaaromzet, ca. 20 miljard dollar. Het concern van Ford heeft bijna de helft minder mensen in dienst. De jaaromzet van het Ford concern bedraagt 10,5 miljard dollar.

Totaal beschikken de tien grootste autoconcerns over 2,2 miljoen werknemers. Tot de Britse leyland-concentratie behoren de fabrieken van o.a. Austin, Morris, Triumph, Jaguar. Telt men de werknemers van Fiat en Citroën samen dan zijn daar 207.588 mensen werkzaam, telt men Renault en Peugeot samen dan komt men op 171,114 werknemers. Neemt men het totaal aan werknemers van Volkswagen en Daimler-Benz dan zijn daar 225,951 mensen. De verwachting is overigens dat het aantal autobedrijven in de wereld zal dalen. Volgens de inzichten van de topleiding van Ford zullen er over ca. 10 jaar nog maar tien autoconcerns in de wereld zijn. Thans zijn er ca. 20.

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## AWARDS OF MERIT

Prof. Chris Barnard is struggling to find room for the scores of awards given to him for his pioneering heart transplant in late 1967.

His first award, which he received on December 13, 1967, was a honorary degree of Doctor of Science from Cape Town University, the highest honour it can bestow.

Since then the world-famous professor has been abroad 12 times and has been feted and honoured with diplomas or medals in Britain, the U.S., France, Italy, Australia, Venezuela, Peru, Argentina, Brazil, Portugal — and, of course South Africa.

Cupboards and drawers contain the medals and chains (some have arrived after the public presentation of them and he has been surprised to see one or two for the first time).

American countries have showered honours on him: he was one of 17 "Men of the Year," Peru awarded him the Order of the Sun, its highest civic honour, Hope College in Michigan gave him an honorary degree in Science, he won the H. F. Verwoerd Prize in South Africa as well as one from the Suid Afika Akademie vir Kuns en Wetenskap.

He is one of three freemen of the City of Cape Town, and an honorary citizen of the state of Guanabara in Brazil.

(African Express)

---

**Harry Den Haan**
**Tax Consultant**
(Registered)
10 Leavesden Place,
HAMILTON, 50, ONT.
Phone 383-6713
SPECIALIZING IN FARM INCOME TAX
Clients accepted within 65 miles from Hamilton.
No advance payment.

# An open letter to the CJL Foundation

Nearly every day, the staff of the CJL Foundation receives letters or telephone calls from a great variety of people who want to know their rights under the labour laws of Canada's provinces as well as under the federal legislation. We try to be of as much service as we can to everyone. Quite a few people are thus being helped in an often simple, sometimes time-consuming, but concrete way. It enables these people to stand up more effectively for the Truth, to do what is right and to oppose what is wrong.

It is not the Foundation's practice to publish its correspondence with the many workers who contact it for advice and assistance. However, for once, we wish to make an exception. Below we publish the letter of a fellow-Canadian who, like many others, asked for help. He describes what happened in his own words.

Dear Mr. Vandezande:

In 1968, I encountered some difficulties with the United Steelworkers' Union, of which I am a member.

With just over one year's seniority at my place of employment, I was laid off from the toolroom, and according to our Union Agreement, I would be on the recall list for 12 months.

After 2 months I was notified by the Company that they had a job available as an assembler. I phoned the Company immediately, and said I would prefer to be recalled only as a toolmaker. The Company accepted my request and I was again re-called in a few weeks, as a toolmaker. However, the Union officials interpreted the contract to my detriment, completely ignoring the fact that I would be on re-call for 12 months, and claimed that having refused my first re-call, even though it was not my trade, that I had violated the contract, therefore losing my seniority. The Steelworkers' Union put in a grievance to the Company, naming me, and asking that my seniority rights be rescinded. The Company agreed, and started me as a probationary employee on probationary pay. I immediately asked the Union president to call a general meeting to explain his actions to the membership and me, but was told that being a probationary employee, I had no rights within the Union!

My feeling of frustration and impotency could be likened to Edgar Allen Poe's victim, in a room with the floor and ceiling closing in on him! I had done as much as an individual could do. I was a signed-up member of the Union, paying $10.00 per month dues, and had read the contract to my benefit (and every other member's benefit.) The Company had accepted my interpretation of the contract, but the Union officials at the plant, in one full swoop, had negated this process.

While explaining this to a colleague, he suggested I get in touch with the C.J.L. Foundation. I did this, and just tne fact that I could talk to the executive secretary, Gerald Vandezande, and get a sympathetic hearing, was enough to re-affirm my faith in human nature. However, Mr. Vandezande did more than listen. He agreed with my views and wrote to the Union and the Company, requesting a meeting. The Company was willing, but not the Union. At Mr. Vandezande's suggestion, I approached a lawyer, Mr. Binnie. After much procrastinating, the Union still refused to meet and explain. However, the pressure of the C.J.L. Foundation and Mr. Binnie convinced the Union officials to grant an audience to me alone.

After a meeting with the officials, nothing was resolved. Shortly afterwards, I was notified verbally, that the grievance against me was being retracted. The Company notified me, in writing, that my seniority had been restored and also my rate of pay. I have still not received any official notification from the Union confirming this, least of all an apology.

I wish to express my appreciation to the C.J.L. Foundation for their wonderful help with my problem, and to highly recommend their services to any other person with a similar problem to mine. Incidentally the C.J.L. Foundation also paid the lawyer's fee, for which I am truly grateful.

Many, many thanks to you and your members.

Yours truly,
R. G. Eardley

In a covering letter, Mr. Roy G. Eardley writes, among other things:

"My one disappointment in life is that the majority of people are apathetic, and will subjugate themselves to all kinds of minor injustices, yet will give their life to major catastrophies.

"I am 39 years old, with the boogie 40 years of age in April . . . .

"I sincerely thank you Gerry, and your Foundation, for the helping hand, and will never forget that there *are* real human people in this world."

For the sake of the record, we should also mention that Mr. Eardley has sent in a donation and has promised to continue his support of the Foundation.

May we use this occasion to express our deep gratitude to the many readers of *Calvinist-Contact* who pray for and help finance the Foundation's many activities. Without your prayerful support and generosity, it will not be possible for us to continue to be of meaningful help to all who experience difficulty in their employment because of the dictatorial attitude so increasingly displayed by the secular trade unions as well as by many an employer. We once again invite all who have not yet come to our aid, to do so soon. True freedom and justice should be extended to *all*. To achieve this christian objective, we ask for the cooperation of *all* who call themselves by the christian name and who, therefore, wish to be of service to their Lord and neighbour.

For further information, please write to the CJL Foundation, Box 151, Rexdale, Ontario (Telephone: 249-7301).

Er zit zulk een gezonde en gestadige groeikracht in LIGA omdat het alle edele bouwstoffen bevat die Baby behoeft

**LIGA**

Krachtige Kost voor het Kind!


Geef Uw

**ADRESVERANDERING**

steeds tijdig op aan de Administratie van

**CALVINIST-CONTACT**

Vergeet vooral niet uw oud adres te vermelden!

**Verdien een boek door het aanbrengen van een abonnee op ons blad.**

# EEN ONGEWOON BEZOEK

Zondag j.l. hadden we Jan Verkerk op bezoek: ex-gangster, man van tientallen roofovervallen langs de Duitse autobanen en van vele bankovervallen, in Duitsland tweemaal tot levenslang veroordeeld, de schrik van heel West Europa, ook revolver-John genoemd. Naar Nederland teruggezonden omdat hij niet lang meer leven kon, een wrak: bijna blind door een geweerschot en zwaar t.b. Zou hier het oude leven voortzetten. Kwam, tegen zijn zin, in een samenkomst terecht waar de begenadigde Evangeliste Corrie ten Boom sprak over de reddende liefde van Jezus. Werd krachtdadig bekeerd en, als door een wonder, geheel genezen. Stelt nu zijn leven in dienst van de Heer. Spreekt nu zelf over de reddende liefde van Jezus en de kracht van het Kruis in allerlei samenkomsten en kerkdiensten, vooral in gevangenissen, voor vroegere collega's.

Jan Verkerk, een tastbaar bewijs van de wondermacht van God, in wie bewaarheid is en wordt: "Er zijn geen grenzen aan Jezus' macht, voor wie wonderen van Hem verwacht."

De jongeren die wij mee hadden uitgenodigd thuis zullen die avond niet licht vergeten. Wij ook niet. De wonderbare, barmhartige genadige Heer stelle deze broeder in Christus voor velen tot rijke zegen.

Uit het Kerkblad van de Gereformeerde Kerken in Noord Brabant en Limburg
Nieuws uit Breda, door Ds. K. Talsma, Dec. 1968.

Zwaar verzilverde

**THEELEPELTJES**

liggen klaar voor U als U ons een nieuwe abonnee aanbrengt voor Calvinist-Contact (en ons tegelijk het abonnementsgeld stuurt).

Deze lepeltjes zijn in Nederland gemaakt en dragen afbeeldingen van bloemen, klederdrachten of provinciewapens.

Wilt U daarom even opgeven of U een Bloemen- Klederdracht- of Wapenlepeltje wenst?

## OF U KUNT EEN BOEK KIEZEN

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